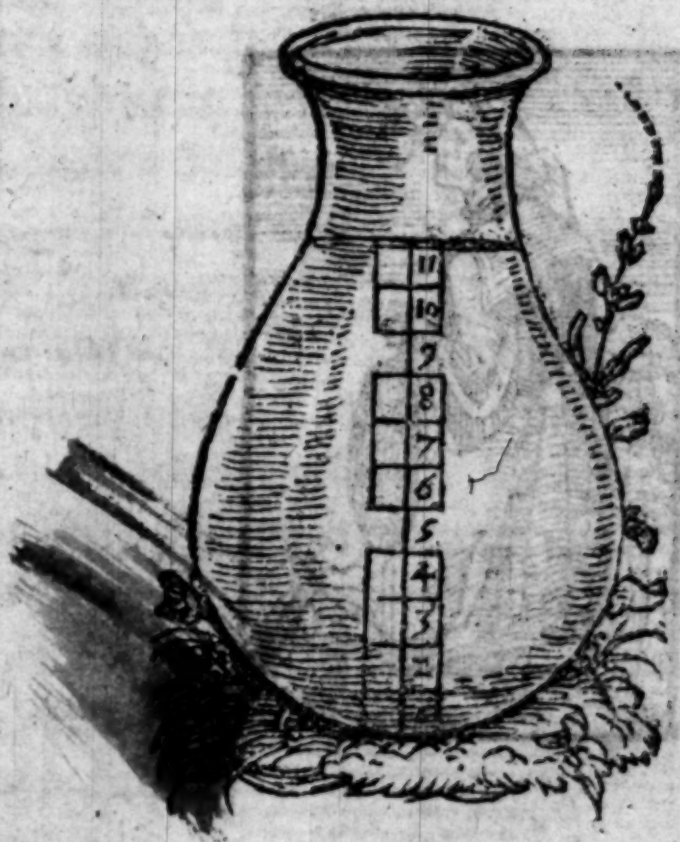


The Vrinall of
PHYSICK,
Composed by Maister ROBERT
RECORDE, Doctor of
Physicke.



Imprinted Anno Domini
M.D.LXVII.

**An admonition to the
Readers.**

Reade all, or leaue all,
So am I perfecte and steddye.
To reade parte and leaue parte,
Xs to plucke the lymmes from the bodie.



To the wardens and company

of the Surgians in London, Robert Rea

corde Doctor of Physicke,

wisheth health.

When I cōsider with my selfe, what
daunger he doth enter, that doth
ought enterprife, whiche vnto mennes
fighte and hearinge shall cum : And on
the other side, howe quick sighted most
folke ar in other mennes actes, and how
prone to controll, correct & rebuke all
mens doings saue their owne: me thin-
keth a man can not be to circumspecte,
in auoyding all iuste causes of reproche
and blame. Yet, sithe there can bee no-
thing so wel don, but sum body against
it wil raile and ieste, there is none other
way to auoide all suche tauntes but to
liue idle, and to meddle with nothinge.
so that I may, as it semeth iustelie, thus
conclude:

Sith it is so
Procured by kynde,
What one can do

A.ñ.

By

By witte and minde,
An nother therto
Sum faulte will finde,
Yea lesse or mo
Shall not him blinde.

Better it is

Thy penne to refraine,

Then often this

To moue disdaine.

Thou shalt not misse,

But feele sum paine.

If thou loue blisse,

Therefore abstaine.

But yet againe considering with my
selfe, that if euery man shoulde thus a-
uoid menes tauntes, and refraine to
vtter truthe for feare of mens checkes,
then should the whole worlde wader in
ignorance, and feele all the euils that
of it may ensue.

Knowing also that no mā is borne for
his owne singuler cōmoditie & priuate
profite, but that he ought to serue part-
lie his parentes, partelie his frendes, and
partly his coūtry: so that he is not wor-
thy to haue other parēts, frendes, other

cunrr
y

cūtry that wil refraine to do them good
for any māner occasiō , much more for
the busie brabling of curiouse carpers,
and fonde minded men. so that againe I
conclude with my selfe , though not so
semely as before , yet more iustly: that
he that wil be profitable to the commen
welthe, must not regarde those currishe
stomackes , whiche can do nothinge but
barke and brale : but must esteeme them
as vnmete to be cōsidered of a wise mā,
and much more vnmete to be answered
vnto . This wisdome may we learne of
stomachouse horses, which contemptu-
ouselie passe by the barking of cures,
without countinance of feare , or token
of reuenging. But yet herein must bolde-
nesse bee tempered , that it leade vs not
to enterprise rashelye , the thinge that
may bee iustlye blamed of wise and so-
ber men. so harde a thinge is it to keepe
a meane , that mainie doo fall into one
faulte, while they laboure to eschew a-
nother.

The way therfore to auoide both, and
namely this rashe boldenesse, is wisely

A. iij.

to

to ponder what you take in hande, and
not to enterprise what so euer your fā-
tasie shall leade you vnto.

And yet farther, not to trust to your
owne witte, when you haue duly (as
you thinke) waied it with your own self.
But to referre your enterprise with the
iudgemēt of it also vnto sum other dis-
crete, sober, wise and learned persone:
which both will and can iudge of yt, as
yt is worthy. by whose aucthoritie yf
thy worke shall be cōfirmed, then maist
thou be bold to let it go opēly abroad,
withoute fearinge any mannes checkes.
For wise, sober, and learned men wyll
not condemne, nor blame hastily that
thinge, that a wise, sober, and learned
man hath approued and allowed. And if
any other shall be moued for lacke per-
aduenture of learning and iudgement,
to improue anie parte of it, and the fo-
ner if he regarde not, or truste not vnto
thy authoritie: yet the authoritie of the
persone vnto whom thou hast dedicate
thy booke, may cause him to refraine, if
he haue anie discretion. But if he be not
only

ōly vnlearned, but also shameles, so that
he will blame that he perceiuethe not,
and correcte that he knoweth not, and
misinterpret, that he vnderstandeth
not: yea, or (as sum do) condemne that
he neuer red: soche one and his saienges
you may safelie neglecte. More regar-
dinge the allowinge of one wise man,
then the againesayinge of a thousande
soche men.

This thing considered, moued me to
flee, not onelie vnto one man his coun-
sell, whiche peradventure might seme
to erre with me in iudgemēt, & the so-
ner, if he did beare affection to me: but
rather vnto the counsell of menny, not
only beinge nowe in life, but cheselie of
them, which though they be ded in bo-
die, yet thorough their excellent wor-
kes, shal liue for euer. with those (I say)
haue I cōsulted, & so nearlie haue I fo-
lowed their counsels, that I mai rightlie
cal this my writing, rather their worke
then mine. wherby I might be bolde to
thinke that no men (whiche at leaste be
worthy to be called mē) wil go about to

A. iij.

depraue

depraue that thing, that is alowed of so
mainie excellent clerkes, bothe Grekes
and Latins, beside Arabitiās & other.
Yet I know that sum ther be (I dare not
call them men) which wil seke in it none
other thing, thē what they may raile at
but as for such mōsters I force not what
they saie of me & my work, sith I know
them to be of that sorte, which delite to
depraue nature and her workes, yea I
may say, euen the God of nature.

Now therfore to leaue them, whose
malice I nothing regarde, and to resort
to you whome I esteeme as a cōpanie not
onely sober, discrete and wise, but also
so honestly and earnestly affected toward
al good knowledge, namelie, that which
may be any helpe and furtheraunce to
that necessarie arte which you haue pro
fessed, that you will bothe kindely and
thankfully recciue the good wil of him
that hathe taken any paines for youre
helpe, in the sure vsinge of that excel
lente arte of Surgerie. Whiche as it is an
arte so necessary, that without it mans
health can not longe continew: cōside
ringe

ringe the mainy mishappes that chaunceth to men dailie. So if any negligence or ignorāce be espied in any one minister of it, by and by that faulte is improched to the contempt of the whole art.

For the better and more certainer vse thereof, nothing is more necessary then the exacte knowledge in Anathomy, to thetente you may perceiue the whole course of the vaines, with the like distribution of the Arteries iointly passinge with them: and namelie in suche places where blood is vsed to be drawen: that an Arterie bee not stricken in stede of a vaine, & so daunger succede in the stede of remedie. Againe, the Muskils and sinowes which cause sense and motiō, often times be so hurte and cut in manye men, that other sense or mouing of the hurte parte, is lost: whiche thinge if the Surgian do not knowe, and before hād make declaratiō thereof to the patient, it chaunceth often that the patients impute the faulte to surgery: and so ar occasioned to slaunder that most necessary arte, bicause they ar not taught to perceiue

A. y. ceiue

ceiue the iust cause where it is.

Many mo inconueniences might wel be auoided, & great commodities there by procured, if there were ā exact boke drawē of Anathomie, with the situatiō and vse of euerie parte: which thinge as I haue long minded, so I entende shortly to accomplish, with goodly pictures aptlie framed, If I maye perceiue that you, for whose sake I do it, will with as good will accepte it, as I shall drawe it. And in the meane season, for a token of my good will, I commend to youre custodie, & dedicate to youre vse this little boke: whiche thoughe it be smale in volume, yet is it not smale in cōmoditie. & considering that for you it is profitable, not onelie as it is to al other mē but also more peculier: in so muche as often times by the water you may perceiue the misorder of youre pacientes, not onelie in transgressing suche order of diete as you shall with thaduise of a Phisition inioine them, but also diuerse other misorders, in exercise and other like, which might not onelie be a hinderance

raunce to the greife that you haue in-
cure, but also bee an occasion that the
misdemeanoure of the pacient, and the
hinderance of health that cummeth of
him selfe, be imputed to you, as it often
dothe chaunce.

Furthermore, you may learne by the
sight of the water, to iudge whether
there be in the bodie any abundance of
corrupt matter, which doth continual-
lie, as it is often sene, minister superflu-
ous excrementes to the greued mem-
ber. And so procure that matter by sū
inwarde medicine, with the counsell of
sū learned Phisitiō, to be remoued: that
it be not a longe stay against your cure.

Furthermore, by the water may you
coniecture, how much the paine of the
sore dothe greue the pacient, and whe-
ther it be like to cast him into any Ague
or greuous conuulsion. For that dothe
sundry times happen, that an outwarde
sore may cause an Ague, by his firie in-
flamation: which if it do folowe, and be
not by wise counsell in time resisted, it
may breede to the farther inflamatiō of
the

the said fore : and so consequentlie not
only procede to a more difficult state of
cure , but also to tormente the paciente
with such intolerable paine, that much
shaunder may redounde to the Surgian
thereby, thoughc his diligence deserue
rather great thanke then blame.

Manie things also ar there, whereby
it may appeare, that greate and diuerse
commodities are to be geathered in the
vse of Surgerie, by the obseruinge and
due markinge of vrines. Of all whiche
if I should write peculierly, it were suf-
ficient matter for a large booke . Where-
fore I wil for this time say no more, but
onlie desire you with as louing a minde
to accepte this my paine, as I haue of a
good will taken it , for the commoditie
both of your company, and also for the
profite of the whole commons. Whiche
thinge if I may well perceiue, there shal
not wante any good will nor yet paines
in me to further youre studies , and so
helpe your laboures, in any suche kinde
of knowledge , as other I shall thinke
meete for youre arte, other you youre
selves

selfes shall be desirouse to haue written
and set forth, as most may bee to youre
commoditie and contentation: whiche
paines I will the more gladly take, to
prouoke you to refuse suche trifelinge
bokes, as are set furth into greate a nū-
ber, and that rather for the aduauntage
of the Printer, then for the furtheraūce
of mans health. Whiche bookes, though
my truste bee that moste parte of youre
companie, of a iust consideration do re-
fuse as vaine and disceytefull, yet I can
not chuse but thinke that sum other of
youre companie, whiche are yonge and
desirouse of straunge experimentes, do
ouermuch credit, & followe to boldly.
And if you be desirouse peraduenture
to knowe their names, consideringe that
by naminge them I might prouoke the
minde of sum men rather to malice thē
to amendement, I will let them passe til
an other time, desiringe you to truste
moste in the meane season to Iohan Vi-
go, that good Surgian: whiche as hee is
translate by the diligent paines of Bar-
tholmew Traheron, is moste sureste for
you

you to folowe in the arte of furgerie:
and in manner alone for anie other that
I knowe.

Howbeit, in Physicke sum other haue
taken cōmendable paines: whose desire,
as I iudge to be, to profite the commens
& to aide the vnlearned, so I trust they
will foresee that there shal no faulte es-
cape them, that may any waies cause er-
roure to increase. But contrarie waies
will so imploy their studies, that suche
thinges as bee needefull in knowledge,
may be so trulie and aptlie set fourthe,
that men shall perceiue them selfe well
aided thereby. And in this doinge, as I
wold be glad to exhorte al learned men
studiously to set fourth suche necessarie
knowledge, so I will promise my helpe
in the furtherance of the same: so that I
may vnderstand, that they whiche by it
might inioy commoditie, are so desirous
to receiue it, and glad also to studie it,
that the setters forth thereof, may think
their paines welbestowed. And againe,
if there be such discretion shewed in the
reading and vsing the same, that it may

not

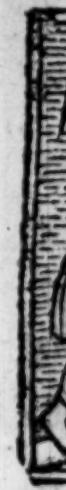
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not bee thoughte more inconuenience,
then profit to ensewe thereby. in which
thing, as touching Surgerye, your dis-
crete circumspection may helpe verye
much. vnto which, as I do surelie trust,
I thinke it vnnedefull to geue you a-
ny further admonitiō by this writing,
but with earnest affection, commit you
vnto God, whiche is the right instruc-
ter of al true knowledge, Fare you wel.

At my house in London.
8. Nouember. 1547.

re be thought more inordinance
then profit to enlwe thereby in which
thing as touching surgerye your di-
crete circumspectiō may helpe your
iudicium who much as I do laude that
to I think it ynnedfull to geue you a
the further admonitiō by this writing
but with earnest affection, comitt you
vnto God, which is the right iustice
of al the knowledge I haue you well

At my house in London
the 14th of November 1547



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The Preface.



HOUGH TH B
 vnfaciable gredines
 of þ couetous men do
 many & sundry ways
 hurt, yet sumways it
 may do no lesse good,
 if men will not dis-
 daine (as they ought

The Ge
 use of
 coun
 exampl

not) to vse it in suche sorte as I shall shewe
 you.

But bicause that vnfaciablennes is neuer
 satisfied, but beside thousands of meanes in-
 uented already to quenche the vnquenche-
 able gredines, it seeketh & findeth dayly new
 and newe meanes vnnumerable, so that it
 were an infinite labour to declare them all.
 I will wittingly and purposely ouerpasse
 the greates rablement, only taking one gene-
 rall sentence, which shall supply the steede of
 all the reste.

Cleaspasiane, one of þ great scholemasters
 of auarice, which coulde picke out profite of
 euerie thinge (yea, euen of mennes byrne)

B. 1.

taught

THE PREFACE.

taughte his scholars (I meane the whole
courte of couetouse persons) this lesson
enſeuinge.

Lucre is ſweete, and hath a good ſauoure,
Though it com of Vrine, Dyrt, or Ordure.

This ſentence, if it be withdrawn from
the fylthy lucre of vnſatiabie couetouſenes
wherein it is detenable, & employed rather
to the dewe lucre of mans ſuſtenaunce, then
is it becom tolerable: But if it be referred
to the neceſſary lucre of mans health, then
is it greatly commendable.

If there
can be then any commodity for mans helth
gathered oute of vryne, (as there maye bee
much) were it not a greate rebuke vnto all
men, that they ſhould be founde negligent in
ſeking of that thing which ſhould do good
both to them ſelfe and other? ſeing the co
uetouſe are ſo diligente in ſeking for that
thing, which ſhall profit nother them ſelfe
nor other?

And the rebuke is ſo muche the greater, if
they ſhall bee founde more ſlothfuller in ſe
king for this neceſſary comodity in a cauſe
ſo laudable, then are the couetouſe in a ſu
perfluous deſire in a cauſe ſo execrable.

But

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But in as much as this thing (by reason it is not plainly set furth) is no lesse difficulty to be studied, the it is necessary to be vsed, the ignorant may haue sum excuse: I therefore in the name of many other, haue taken this paines on me, to set forth this thinge so plainly, that ignorance can haue none excuse.

But that no man shoulde doubt of y^e truth of this treatise, or of mine intent, in putting furth the same rather in this oure English tongue then any other. I shall briefly shew reasons of bothe. First, for the truth of it I will boldly speake, knowinge for certaine y^e no man that can iudge it, will otherwayes other thinke or saye of it, but that it is as true as mannes knowledge can deuise it. Namely, syth it is written according to the mindes of the moste excellent wryters of Physicke, bothe of the Greekes and of the Latins. I meane Hippocrates, Galen, Aëtius, Aegineta, Philotheus, Theophilus, Actuarius: also Cornelius Celsus, Plinius, Constantinus Africanus, and Clementius Clementinus, with other mo. Conferreinge also with these Aesculapia, Egidius, Polidamus

Ignor
set a

Why
booke
writte

The fa
reason

THE PREFACE.

mus and suche lyke: But with what tempe-
rance and moderation, they that are learned
may perceiue. These haue I folowed theif
ly in the Iudicialles.

And in the vse of medicine and dysleases
touchinge byrne, I haue ioyned with them
Dioscorides, Quintus Serenus, Columel-
la, Septus Platonius, and diuers other.
Nowe if there be any man that doubteth of
the truth of those writers in this thing, I
forse not, though he doubt also of my truth
in the same.

But nowe as touchinge mine entente in
hintet writinge this treatise in þ english. Though
the au this cause might seme sufficient to satisfie
or, many men, þ I am an englysh mā, & therfore
may most easely & plainly write in my native
tonge, rather then in anye other: yet vnto
them that know the hardnes of þ matter,
this answere shulde seme vnlikely: conside-
ring that it is more harder to translate into
such a tonge, wheris the arte hath not ben
written before, then to write in those tonges
that ar accustomed, and (as I might say) ac-
quainted with the termes of the science.

Nother is it so easy a thing (as sum easy
occupied

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occupied folke to thinke, to translate well. For vnles that a man bee able to percepue not onelye the wordes, but also the phrased and kindes of speakinge of the tonge, out of whiche hee dothe translate, he shall not bee well able to translate. And if anye man doe not beleue me in this, I say no more, but let him proue it, and he shall so finde it. I coulde shewe furthe here examles sufficiente, sauinge that I delighte not in blaming other mens diligence, which we should rather commend, syth they did, after theire abilitie, labour to profite many, yea the whole communaltie.

To ouerpasse this, and to shewe breefely the mooste vrgent causes mouing me to this enforcement. I am sure, there are but fewe that euer sought counsell for theire health, but they knowe, that the commē trade to attaine to the knowledge of the disease, is by the Iudiciall of vyne, though not alone, yet as the principall.

Likewise, as there is not anye thinge so good, but the abuse of it may cause harm to ensue of the same: So this Iudiciall of veynes, though it be a thing highly to be re-

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garded, yet if it be vsed rashly without communication, or other signes knowne therewith, might cause (as it dothe often) som error to be in the sentence of the Physicion, though he were right excellentlye learned; not so much by the ignorance of the Physicion, as by lacke of knowledge in the patient, which should instruct the Physicion, in suche questions as hee needed to demaunde of him: & not to loke that the Physicion should tell him all thinges at the firste sight more like a god then man.

So that if there be any Physicion so arrogante, that he will take vpon him to tell all thinges alone, and will not heare the patient speake, specially not knowing the partye before, neyther seynge other signes but the onely vyne as I dare boldly pronounce, that suche a man is vnworthy to bee called a Physicion. So it shalbe good for all men, not to truste to the iudgement of suche one: for by suche mysuse in this thinge hath not onelye muche harme chaunised vnto the patientes, so that it hath ben the occasion of many mennes death, but also verie muche reproche hath ensued to the whole estate and

THE PREFACE.

ordre of Physicions, and hath caused that excellent and moſte neceſſary arte to be contempned, derided, and lyttle ſet by.

To auoyde the more better this inconuenience, I haue wyrtten this lyttle treatiſe The vſe of this booke. to all men in comen, that they may learne to haue ſome knowledge in their owne vſe of vrynes, and therby may be the better able to inſtructe the Phyſicion, in this thing at the leaſte, what ſorte of vryne they haue made from time to time, ſithe the beginninge of their ſycknes, and ſumwhat befoze.

And alſo what ſorte of water they were wonte to make cuſtomably in their health: ſo that if men will bee diligente to marke their water in time of health, they ſhall not only be able to inſtruct the Phyſicion (as I haue ſayed) but ſhould bee alſo able to perceiue the cauſe of the diſeaſe ſumtimes befoze the greſe com, and ſo by the counſell of ſum diſcrete Phyſicion, auoide the ſickneſſe befoze it be fully entered: yea, and by deuſe markinge of their vryne, they ſhall perceiue from time to time, how they ſhall gouerne themſelves in meates and drinkes, in exerciſe and reſt, and like other thinges, ſo that

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thereby they may eschew both the diseases, and also the causes of the same.

Now what a commoditie this may be to all men, and what thakes he hath deserued that hath taught this so greate a commoditie to all men in generall, I remit it to euery mannes owne iudgement.

And thus (as you may perceiue) I haue declared þ causes of this my paines takinge, to be for the profite of the whole commens indifferently. How be it, if any meane learned phisicion shall vse it to his any little helpe in iudgemente, I will not enuy him, but will be the gladder, the more number of men I perceiue to take profite by it.

the dif-
cultye
iudge-
ment in
Dyne.
I am sure that þ true iudiciall of byrines, according to the minde of Hypocrates, Galen, and suche like, is very harde, though not to excellent clerkes, yet to the meane sorte, partelye by reason that it is written so dispersedly in their workes, and not in any one booke peculiarly and sufficiently: and partely bycause that sundrie wordes vsed in the same (as in the rest of physicke) are obscure to them that haue not ben exercised (in manner) in all kinnes of learninge, and that with
the

THE PREFACE.

the knowledge of bothe the Breake and Latten tonges. Therefore I trust, that this my paines shalbe sum helpe also, to them that lacke the exercise of suche study and knowledge.

But bycause there is a comen saying in the mouthes of mainye men nowe a dayes, that it is a profaninge of learninge, and a meanes to bringe it into contempt, so to set it forth in the vulgar tonge, that euery man indifferentlye may reade it and studie it: to this I will brefely answer, that this sayinge is not only against many great learned mens actes and examples, but also againste manifeste reasons: besides that it encludeth a pernicious kinde of counsell. For if euerye thinge shoulde be put away or lefte vndone, that euill men coulde peruerter and vse to an euill purpose, so shoulde wee haue no good thinge remaine: meates and drinckes muste be taken away, bycause many abuse it. And bicause euill men doe abuse bothe eyes and tonges, shall all men therefore plucke out their eyes and their tonges? Bycause many men do abuse lawes and auctoritie. shall we expell lawes and high powers? Many euill

The answer
is to it.

B. b.

men

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Men and heretikes haue misseinterpreted
goddess worde, yet ought gods worde neuer
theles to bee taught bulgarelye to all men.
Though the Pope, Cardinalles and monks
haue practised to poyson men, euen with the
very sacramente of the supper of the Lorde,
yet no man will bee so mad therfore to es-
chew the vse of that blessed sacrament: And
yet all this foloweth, if men allow that com-
mon saying aboue written. Better meanes
it weare to set furth publikely all þe mighte
to good to the publike wealth, and streight-
ly to punishe the abuses of them, then to pu-
nishe good men and good thinges, bycause þe
euill men offende. It is a lyke error to that
sorte of doctrine, whiche contempned wyne
as an euill thinge, bycause that many were
made dronken with it. But to leaue this, and
to com more particulerlye to the matter.
What is learning vnlearned, or knowledge
vnknowne, any thing els but a bayne name?
Learninge then encreaseþ most, when it is
studied of mooste: And learninge then trium-
pheth mooste, when it hath mooste fauozers &
folowers. And the wth ignorace (learnings
enemy) reioyce most, whē learninge reigneth

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in fewest, and blindnes ruleth most: so that
 then is learninge most profaned, cōtempned
 and hated, whē he hath most enemies: that
 it to say, when moſte men are ignorant. For
 that olde ſaying ſhall alwaies be true: Learninge
 hath none enemy, but the ignorant.

Aske that greate clerke Plutarke what
 his minde is in this: Whether the Iudiciall
 of health be a meete thing for euery man to
 ſtudy: and thou ſhalt heare him anſwere:
 that ſame it is for men to obſerue the cry-
 inge of crows, and ſuche lyke thinges in
 beaſtes and byrdes, whereby men iudge
 chaunge of wethers, and to be negligent in
 markinge motions with in them ſelfe, and
 alterations preparing vnto ſycknes. Yea he
 requireth ſo exact knowledge in euery man
 appertaining vnto health, that hee noteth it
 for a greate rebuke, and calleth it unſenſi-
 blenes in a man, if he be ſo ignorant, that
 he ſhal neede to aſke of the Phyſicion, what
 meates are beſt for him. And to aſke what
 meates ſhall beſte diſgeſte in him, is as vn-
 comly a queſtion (ſayth he) as to aſke what
 meates are ſweete, ſower, or bitter, and ſuche
 lyke. Yea beyonde all this, hee requireth in
 euerye

Plutarke
 his ſen-
 tence.

THE PREFACE.

every man the knowledge of his own pulſe
 whiche is a thinge harder then the iudici-
 of vines.

Ex-
 am-
 ples of
 wyters
 in the
 bulgare
 tonge.

Howe if you require exam-
 ples, the whole worke is full of them. They that
 wrote in Breke, wrote in their owne bulgare
 tongue: and ſo did they that wrote in Latin
 write in their owne common ſpeech.

Besides that, have we not infinite exam-
 ples of learned men in Germany, Fraunce
 and Spayne, whiche wrote of Phyſicke in
 their owne tongue? Yea, is not our owne
 Englande full of exam-
 ples: howe manye
 booke of practiſes, howe manye Herball
 and other lyke booke of Phyſicke hath
 there ben put furthe manye yeares paſſed
 And yet unto this day do not learned wittes
 ſleepe. Howe muche is all Englande bound
 to that worthy knyght and learned clerk

Sir Tho-
 mas E-
 lyot.

Thomas Elvot, which toke the paine
 to buyld a Caſtell of health for all Engliſh
 men (beſides manye other goodlye booke
 that hee hath putte furthe in the bulgare
 tongue) whereby a man may learne bothe to
 gouerne him ſelfe ſo, that though he eſcape
 not all ſyckneſſes quyte, yet hee ſhall eſc

che

THE PREFACE.

sewe the greate dangers of them? Eng-
 lande may reioyce of suche a knyghte: yea,
 Englande hath to sewe that foloweth such
 example. But if Englande hadde as manye
 apellwyllynges as she hath cruell and
 apytfull dysdayners, then were Eng-
 lande the flower of all Realmes in the
 worlde.

Now wyll I leaue this and drawe nea-
 rer to my purpose, and wyll desyre all men
 that shall reade thys booke, pacientlye to
 heare with my boldenes, and thankfullye to
 receiue my good mynde. And if there shall
 be founde in thys booke, or in anye other
 that I shall put furthe, any smale error or
 ouersyghte (for greate errors, I dare say,
 there shall be none) I shall desyre all them
 that shall so fynde or thynke, to aduertise me
 thereof by worde or writinge, and I shall be
 ready not onely to render condygne thanks,
 but also, other to amende dewlye that shall
 be thoughte a mysse, or els to yelde reasona-
 ble learninge for the profe of the same.

And nowe to make an ende: I will de- An exhortation to
 desyre euerye man sobrielye and discretelye to tation to
 vse this my booke, not vsynge it to the taun- the Rea-
 tinge der

THE PREFACE.

tinge or checkinge of other men: nor to gea
ther boldenes, & trust in theire owne know
ledge, further then they ought.

And lyke wayes I shall exhorte all men
not to mocke and pesty with any pphysicion
(as sum light wittes do) temptinge them w
Beastes stale, in steede of mennes Urine: othe
bringing to them mens water for womens
and suche other lyke thinges. For in this
winge they deceiue not the pphysicion, bu
them selfe. For a mannes water to be lyk
a womans, it nedde seeme no straunge thinge
Howe be it, agayne there is notable diffe
rence, in so muche that that water which
in a man declareth certaine helth, if it wer
a womans, mighte declare sum disease: an
lyke wayes, that that in a woman pzetendeth
helthe, if it were a mans water, it mought
betoken sycknes. And if a mans water an
womans be like, and betoken both diseases
those diseases may be diuerse, and not one.

Pea ij mennes waters beyng both lyke
shall not declare alwayes one grecke, except
they agree also in age, dyet, exercise, and lik
other thinges.

Also, that a beastes water may be lyke
manne

THE PREFACE.

mannes (the mannes sicknesses beinge there
after) Hippocrates witnesseth, and experi-
ence teacheth, as I shall declare hereafter.

Therefore if you seeke the patients
health, looke that you receaue the bypne dy-
ligently: and as sone as you can, present it
to the Physicion, and be diligent to en-
struct him in all thinges that you can
and that he shall neede to aske. And
so no doubt, you shall receyue
greate commodity of that
arte, to the healthe of
man, and the glory
of God, which
hath geuen
suche
knowledge vnto man.



Of the diuifion and order of
this booke.

The firſte Chapter.

BECAUSE THAT NO
thyng done vnorderlye can
bee well vnderſtanded of the
readers, and euery thing the
better order it hath, the bet-
ter it may bee vnderſtande, and alſo muche
more eaſily be remembred, when the order
of it is well and certainly knowen: I haue
therfore digeſted this booke into a certaine
and orderly proceſſe, which I ſhall here ſet
forthe, to the intent that you maye reade, as
it were in groſſe, the whole booke, & ther-
by kepe it the better in remembraunce.

Fiſt therfore I will declare the nature
of brayne, what it is, and howe it is engen-
dred within man, and howe it paſſeth forth
from man.

Nexte, of the order of receauing it with
beſſel dew. And of the tyme and place meete
to conſyder it.

Thyrde, how many thynges are to be
conſydered in brayne; and how many wayes
they

The ſumme
of this
booke.

OF VRINE

they may be altered in a healthfull man.

Fourthly, what significations and tokens may be gathered of vyne, concerninge anye alteration in man, other paste or present, or to com.

Fifthlye, to what vse in medicine vyne may serue: & of other good vles of it to mans commoditie.

And laste of al, I wil declare certayne diseases touchinge vyne, which other let it, or cause it to boyde vnwillingly: with the medicines and remedies meete for the same.

Howe Vrine is engendred in Man, and how it passeth forthe.

The 2 Chapter.

AS vnto them that are learned & know by the art of Anathomy the sytuation of the partes of man,, and the natural office of euery part, it is easy ynough to perceiue the originall generation and cause of vyne, without any example: so vnto them that nother knowe the sytuation nor offyces, no nother yet the names of the partes of mans bodye, it is scarce possyble to make them to
A. I. perceiue

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perceiue the generation of vaine, without sensible example. But because it is very hard to finde an artificiall example, whiche can alone duly expresse this worke of nature, I will vse therfore an example of a naturall worke, which shall expresse in many points this thinge, though not in all: for soche can there none be, but the thing it selfe.

And in as moche as this example is not easy to be vnderstande of all men, though the moste parte do nowe a daies partly knowe it by experience of finding springes of waters, I will firste propose an artificiall example, to make the other bothe the better to be perceiued.

An ex-
ample
of stil-
linge.

It is dayly sene in destillinge of waters, that the temperate heate of the fyre dothe seperate the purest part of the iuce from the herbes, and also from the grosser iuce. This by naturall lightnes is drawen into y^e head of the stillatory, where by the coldenesse of y^e helmet, it is made somewhat grosser, and so so thorowe naturall heate descendeth & passeth forth by the pype of the stillatory.

The ori-
ginall

And as y^e arte of man vseth to make thys water, so doth nature vse to make the waters

of

O F V R I N E.

of springes, wherof cum all riuers, streames cause of
springes
 and floudes, excepte the sea. For seynge the
 earth is not perfectiye sounde and thicke of
 substance, as stones and sum woddes appea-
 ceth to be, but is hollowe and full of holes,
 as you see that corke is: so þ the ayer which
 by his subtilenes perseth euery neuer so lit-
 tle a hole, entreth & filleth this hollownes,
 nature so leadinge it, bycause no place should
 be emptye: in whiche place by the coldenesse
 of the earth, the ayer is tourned into water,
 as you may see in walles & pillars of stone,
 namely of marble, how the coldenesse of the
 stone turneth the ayer into water, and han-
 geth full of droppes, which sumtime tryckle
 downe a pace, as if they did sweate. So whe-
 the the earthe hath turned the ayer thus into
 the water, then dothe it droppe downe and gea-
 is thereth together, and so runneth out as it ca-
 adfnde or prepare waye. As longe therfore as
 if there is hollownesse in that place with such
 so sorte of coldenesse, & none other let, þ springe-
 eth of water shall neuer cease. But and if þ way
 by any meanes be stopped, then þ water tor-
 ysmoyleth & laboyleth, other to expell that let,
 other to make a newe waye.

of L. 11. Howe

THE IUDICIAL

he cau
 s of di
 versy
 taste
 Wa-
 r.

 Nowe this water beinge thus engendred
 of the ayer, whych hathe no taste, is also na-
 turally without all taste: but the taste that it
 hathe, is the taste of the vaines of earthe
 or metall, by which it dooth runne. And that
 is the cause that sum waters are sweete, &
 sum sower: sum freshe, and sum salte, & other
 wayes diuerslye tasted: sum also ar hotte, and
 sum colde, and with other like qualities en-
 dued, accordinge to the grounde whereby
 it passeth. But of this I wil not now speake
 bicause I haue appointed for it a peculiere
 treatise, if God graunte me time. Onely this
 I say now, that a man that is experte, cā by
 the coloure, taste, and other qualities of the
 water whiche he seyth, tell what vaines of
 earthe or mettalles is in that place whence
 that water cummeth, though he see it not.

And this water is expelled out of his first
 place, as vnprofitable there to remaine: and
 yet when it is com forth thence, it is good
 for diuerse and sundry vses.

The ge-
 neratio
 of vrin.

 Thus may wee thinke of the generation
 and vse of vyne or mannes water.

It shall not neede here to reckon exactlye
 the places, causes and thordre of the in, cor-
 coctions

O F V R I N E.

ed concoctions which goe before the generatiō
of vrine, but it shall suffice to tell brefely, &
it of the meate and the drinke together, cōcoc-
ed in the stomake, is made rude blood: if I
at may so cal it (which rude blood is wrought
& againe and made more perfecter in the liuer:
er and thirdly yet more purified in the hollow
id bayne, where the vrine is separte from it,
n- as whey from mylke: but yet may not exact-
ly be called vrine, till it com into the raynes
se (or kydnes) whiche drawe it out of the hol-
lowe bayn, by a certaine naturall power res-
is ringe in them. And then to the the raynes (or
by kydneyes) alter it perfectlye into vrine, as &
e coldenes of the ground turneth ayer into wa-
of ter. But you muste take this comparison or
ce similitude to be spoken of & alteration it self,
and not of the cause.

Nowe whan Vrine is thus made lyke to &
id fashon of water (as I sayed) the as the wa-
ter palleth forth from his firste place, by
id pshewes outwarde, so to the the vrine discede
on from the raynes by certaine baynes (as it
were) called Water pypes, and runneth into
e & bladder: from whence at due tymes, it is ex-
r- pelled forth, if the way be not let. So that

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you may compare the raynes to the head of a conducte: the water pypes, to the conducte pypes: the bladder to the conducte; and the shafte to the cocke of the conducte.

And further as the water dothe declare by taste and colour, the qualities of the earthe, or vaines of metall, wherby it runneth and from whence it cummeth, so the brine by colour and otherwayes, declareth of what sorte the places that it commeth thozowe, and humors þ it cummeth from, ar affected.

And yet not onely serueth for this, but also as the water, though it departe from the earthe as superfluous in that place, yet in other places & to other purposes it is greatly profitable. So the brine, though it be expelled as a superfluous excrement, yet beside this commoditie of iudgemente whiche yt geueth of the partes that it commeth from, it dothe also serue for diuerse bles in medicine, and other good commodities: of which bothe, I will anone ordrelye wryte, after I haue declared certeine thinges appertaining to the dewe iudgement of it.

OF VRINE.

Of the Instrumente and partes by which
Vrine is engendred and passeth, marke
[this fygure folowinge.

A. ys the lyuer.
B. the hollowe
bayne.

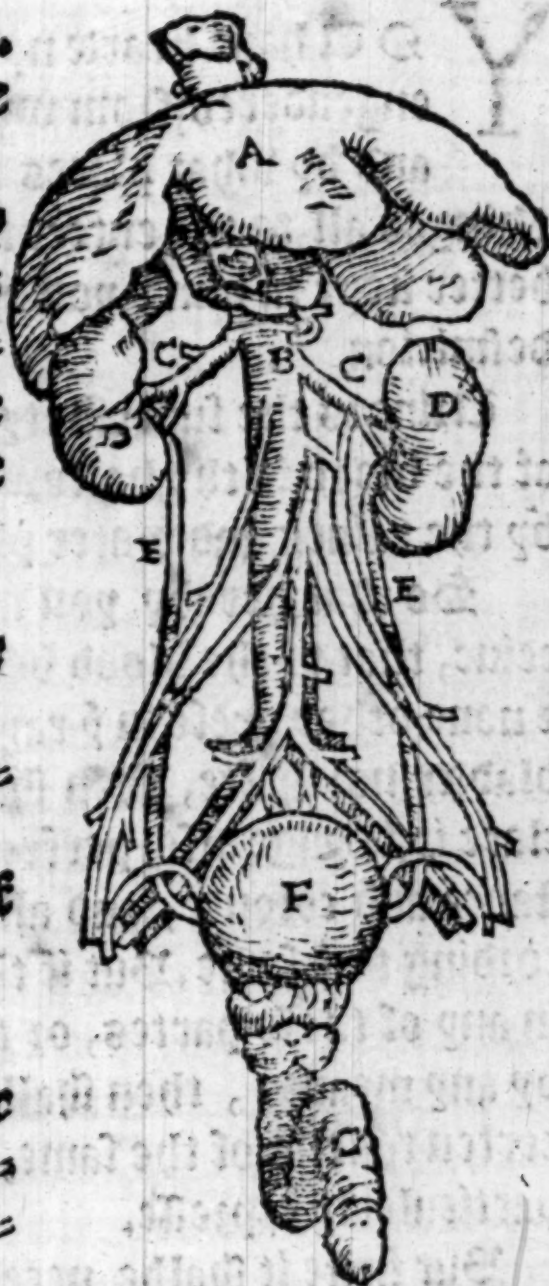
C. baynes by
which the reanes
do drawe the v-
rine, and therefore
be called suckinge
baynes.

D. the reanes.
E. the water
pypes.

F. is the blad-
der.

G. the spoute of
the yarde.

All the other
partes besyde, ap-
pertaine to Bene-
faction and feede.



THE IUDICIAL

What Vrine is, and what tokens yt geueth in
general.

The 3 Chapiter.

YD I haue hearde nowe howe vryne is engendered, from whence it commeth, and by what places it passeth, & which thinges all, to the entent that you may the better kepe in minde, you shal note this short Definition.

The definition of vryne.

Vrine is the superfluity or whey substance of the blood in the hollowe bayne, conueyed by the raynes and water pipes, into þ bladder.

So that hereby you may plainly perceiue, that yf the blood bee pure and cleane, & none other grese in þ raynes, waterpipes, bladder, nor shafte, then shall the vryne so declare it, beyng also perfect and pure in substance and coloure, and all other tokens according to þ same. But if there be any grese in any of those partes, or the blood corrupt by any meanes, then shall the vryne declare certen tokens of the same, as I shall anone particularly expresse.

But firste it shalbe necessarye to instructe
you

OF VRINE.

in you of the vessell, place and tyme meete to
iudge vrine, & of the manner of receiuinge it.

Of the forme of the Vrinall, and of place and
tyme meete to iudge vrine, and howe it
shoulde be receiued,

The 4 Chapiter.

That vrine shoulde be kept to see, which
is firste made after mydnight commen-
ly, or namelpe when the pacient hathe
slept long: but you must take heede (whether
p pacient be man or woman) that they make The ord
not theire vrine in a nother vessell firste (as to receiue
many vse to do) and then powze it into the v or inc.
rinall when it is setled, for p causeth moche
deceite and error in the iudgement of it. And
if that the pacient can not well make it in p
brinall, other by wekenesse, or anye other
cause, then let them make it in an other ves-
sel: but see that it be cleene and drye: & as sone
as p water is made, powze it forth straighte-
wayes into the brinal al together, and leaue
no part of it out, as sum curious folke do vse
to put the cleare parte only into the brinall,
and cast away the dregges, as though it stode
not with theire honesty to bringe such foule
L. b. geare

T H E I V D I C I A L

gere to the phycion, other of anye like foolishhe mynde. Nowe it therfore in whollpe, & let not the brinall stande open, namelpe in a dusty place, but stop it close with a gloue or other lether, and not with clothe, paper, nor hey, and let it be brought to the phycion within vij. howers at the furdeste: for after þ time it can not well be iudged.

the bri-
all.

Now as touchinge the Urinall, it shoulde bee of pure cleare glasse, not thicke nor greene in colour, without blottes or spotes in it, not flat in the bottom, nor to wide in the necke, but wideste in the middle, and narrow still towarde bothe the endes, lyke the fashion commonly of an egge, or of a very bladder being mesurably blowen (for þ brinall shoulde represent the bladder of a man) and so shal e- uery thinge be sene in his dewe place and co- lour. If nother the grossenes of the brinall nother the colour, nor spottes shall lette the trewe syght of the colour and substance of the vryne, and the contentes of it: nother þ deforme fashion of the brinall shall alter the regions or comes of the vryne.

the place

Lyke wayes concerninge the place meete to beholde vrynes, you muste loke that it bee
nother

OF VRINE.

neither to darke, so that your sight should
 not discern perfectlye, other the colour,
 substance or contentes, for lacke of light:
 neither yet that your sight bee likewise de-
 ceived, if the place bee to light, as in open
 light or beames of the sunne.

Besides this also muste you marke the The time
 tyme dewe to behold vrynes: but because
 there can no one time bee assigned certaine
 and exacte to iudge all partes of it, I will
 briefly shewe the order of the thinges to be
 considered in their time.

Firste, when the vryne is made, while it is
 yet somewhat hotte, you shall consider the co-
 loure of it: for that may beste bee discerned
 then: and likewise the thynknesse of the sub-
 stance of it: which if it be meane, shall the be
 beste sene. All other thinges, as the bubbles,
 and the contentes shall be beste iudged sum-
 what after, when the vryne is somewhat coled,
 & they be duly seried in their proper places.
 How many things are to be considered in vryne.

The 5 Chapter.

Nowe leauinge this as a breefe in-
 struction of the generation of the
 water or vryne, and of the manner
 of

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power
things to
e conside
d in vrin

of receiuing it in vessels due, with time and hy-
place meete to consyder it. I will particuler- S
ly declare howe many thinges ar to bee con-sel-se
sydered in it, which ar commonly named, iij. of it.
that is p Substance, p Colour, the Quantitie, v-
ie, and the Cōtentes: & the Sauoure there. T
to may be added as the fyfte: to the which, v. perc
If you shall ioyn e stablenes & ordre, as .ij. acci- th-
dentes commen to the firste, iij. thinges, (but alle
yet no lesse to be consydered then they) then syng
shall you iudge the more certaynly. dle t

Stables
esse:

instables
esse.
Order.

Stablenes is called, when the vrine con- th-
tinueth certen dayes together of one sorte. A
And if it alter euery day, then is that called the
vnstablenes or chaungeablenesse, to which e bla-
thinge ordre dothe appertaine: For ordre is ned
the folowinge of one thinge after an other,
as blacke coloured vrine after white, grene crist
or pale. I meane not, bicause that so it ought to whi-
to followe, but onely that you must obserue T
howe it doth follow. For blacke vrine dothe myll
not sygnify the same if it follow after grene A
vrine, as it doth if it followe after white v- ther
rine: so that the ordre ought also to be mar- yell
ked. is th

But now we to retourne to the .iij. firste
thinges.

OF VRINE.

thynges.

Substance is called in vryne, the vryne it selfe, in respecte of þ thicknesse or thynnesse of it: So that there are iij. sortes of substance in vryne: thicke, thynne, and meane.

Thinne substance is called, when you may perceiue well the ioyntes of youre fyngers through the vryne. And contrarye waies it is called thicke, when you ca not well see your fyngers through it: that that is in the middle betwene extream thicke and extream thynne, is called, meane.

Colours ar dyuerse, but the principal are these vi: White, pale, flaxen, yellowe, red, and blacke. And all the other coloures ar contained vnder these. vi.

As vnder whyte, are contained cleere as cristall, whyte as snowe, and pure as water, whiche. iij. are Light whytes.

Then are there other. iij. more darker, as mylke whyte, clere lyke home, and grey.

After whyte, followeth pale coloure, and then flaxen, after it foloweth pallew, and the yellowe, which may bee called golden, for it is the coloure of pure golde.

After it foloweth lyght saffren, and then saffron.

Substance

Three
sortes of
substance
in vryne.

Thynne

Thicke.

Meane.

Coloures

Light
white as
Cristall
snowe.

Waterie

Darke
whites as
milkewhit
horni. gra
pale, flaxe
Pallewe,
Yellowe.

Light
saffron.

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Saffren
cloure.
Claret.

saffren, then claret coloure, and then redde: fo
after it crymsyn, and then purple, and then
blewe.

Red.
Crimsyn.
Purple.
Blewe.
Greene.
Fylie.
Whit coloure.
Blacke.

Then is there greene of diuerse kindes: su
as light greene, greene as grasse, starke greene,
and darke greene.

There are also oyle coloures (that is po
pingay greene) of iij. sortes: as of greene, ly
light oyle, starke oyle, and darke oyle.

After these is there ashe coloure, like vn
to lede: and after it (as laste of all) commeth
blacke. and these be the chese coloures.

Quantitie

Nowe as touchinge quantitie, it is also in
iij sortes: muche, little, and meane.

Muche.

Then is it called much quantitie, when it
excedeth the measure of a mans drinke.

Little.

And then is it called little, when a man
pisseth lesse then he drinketh.

Meane.

And that is meane, when a mans pissinge
and his drinke is of lyke quantitie. All
this must be considered by dewe proportion.

Contentes

The contentes are all thinges in the wa
ter, that be of another matter and substance
particularly, then is the brine: as the sedy
mente or ground, the sublacion or swymme,
and the cloude. To these are added other dyf

Sediment
Sublacion
Cloude.

forme

O F V R I N E.

forme cōtentes, lyke heres, lyke hulkes, lyke
 erbran, and soch other. And also the crowne of
 the brine, with the bubbles, and other thing
 s: swimming on the top of it.

For the better vnderstandinge of these cō
 tentes, you muste note that the whole brine
 from the top to y^e bottom, is diuided commo
 nly into iij. rooms or regions.

The lowermoste is y^e region of y^e grounde
 or sedimēte: so that y^e groundes or sedimēt s
 ar the contentes that occupy the lowermost
 region. Or yet more properly, the sedimēt is
 called a certaine substance of grosser matter
 then is y^e brin, like to a quātity of very wate
 ry flewme, which fleteth a little aboue y^e bot
 tom of the brine: But if it be so light, that it
 swym in the middle region of the brine, the
 is it called the sublation or swim.

And if it be yet more lighter, so that it
 dothe flete in the highest parte of the brine,
 then is it called a cloude: whereby you may
 perceiue, that the grounde, the swym, and the
 cloude are but one thinge in substaunce, and
 differ onelye by lyghtnes and hefte, and ta
 keth his name accordinge to the region that
 it occupieth.

But yet agayne note, that
 euery

Extrane.

Joine
 romes of
 Regions
 Grounde
 or Sedimē
 te.

Enblatio
 or Swym

Cloude.

An ether
 usien of
 the three
 Regions

THE IVDICIAL

euery one of the.iiij.regions,is farther deu-
 ided into other partes also:whereby you may
 knowe exactly,how far all contentes differ
 from the iust roome of theire region:so that
 the whole vaine must be deuided into xi. iuste
 partes,of which the nether region occupy-
 eth.iiij: the.v. is the voyde roome betweene
 that and the middle region, whiche contay-
 neth.iiij.more,that is to say,the fyrte, seueth
 and eyghte. And then the nynthe is a voyde
 roome betweene the middle region and the
 hygheste:whiche hygheste region,containeth
 the other two partes that remayne,that ys
 the tenth and the eleuenthe.as thys
 fygure shewethe whiche
 here after folowet.



Above

OF VRINE.

A Boue these
 iij. regions,
 about þ̄ be-
 rpe brinke of the
 vrine, you may see
 a certain ryng as
 it were, goyng a-
 bout, and that is
 called þ̄ Crowne.

Higheste of all
 thynges in the v-
 ine are the Sub-
 bels, which other
 go about with the

ryng onely, or else fleete in the myddell of
 the vrine onely, or els bothe. Pea sumtyme
 they couer all the whole top of the vrine.

Beside these, is there often tymes as yt
 were flotes or fattynes on the toppe; and
 sumtimes certaine spottes onely, which are
 lyke to droppes of oyle. And these common-
 ly are the whole contentes. For as for gra-
 uell or stone, or any lyke thyng, is contayned
 vnder the name of Difforme contentes.

You shall also vnderstande, that in the con-
 tentes muste the substance, the quantite and

D. 1. colour



Crowne

Subles

Fattines

T H E I V D I C I A L

coloure be obserued.

sub-
stance.

The Substaunce is other equall or vn-
equall.

equall.

Equall Substaunce is called, when the
grounde, swym or cloude (for to them appar-
taineth this consideration) is not tattered &
dispersed, but iustlye knyt together.

unequal

Unequall is contrary, when it is thynner
in one part then in another, or flyttered out,
and not suantly and vniiformelye ioyned to-
gether.

iudiciale

The quantytie muste bee consydered in
respecte to a meane, whiche if you knowe
well, then may you sone iudge that to be o-
uermoche, that is more then it: and that to
bee to little, that is lesse then it. But this
meane quantytye muste you learne of a par-
ficht whole water, and best by the teaching
of sum good Physicion.

Of coloures I haue spoken before suf-
ficiently for their varietie.

What a parficht Vrine is, and also howe ma-
ny wayes all partes of the vrine may
be altered in a healthfull man.

The 6 Chapter.

Robt

OF VRINE.

Nowe that you knowe the difference of soche things that ought to be considered in vryne, before you shall learne by consideration of them, to iudge of the persone that made it, howe hee is dysposed in his bodye: you muste firste knowe howe many wayes the partes of vryne may bee chaunged in a healthfull man. For the better vnderstandinge of the whiche thinge, and of all that shall bee sayed hereafter, I will fyrste desyue what a perfecte whole vryne is: whiche as it betokeneth no greefe in it selfe, so is it a trewe rule to examine all other vrynes by that are not whole, but declare in them sum greefe.

A parfyghte whole vryne is meane in substance and in quantytye, and in coloure palewe, or partye saffren, with a whyte grounde, dulye knytte and stable, wythout bubbles and other euyl contentes.

*Galen.
1. ca. 22.
de Crisib.
bus.*

So that thys parfyghte whole vryne declareth the dyfference of all other vrynes: For euerye vryne the more it agreyth with thys, the better it is: and the more it dyffereyth from this, the worse it is, as I shall anon particularly declare.

D. q.

And

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And here you muste marke, that this perfecte whole vyne is not only taken of a perfecte whole man, but also of the lustiest tyme of mans age, that is at xxx. yeares : or more largely, betwene xxv. and xxxv. For in euery age dothe the vyne alter, as you shall heare by and bye.

The dyfference of Vryne by age in men.

The vyne of Children differeth but lit-
tle in coloure from palew, or light saf-
fren, and in substaunce it sumwhat ex-
cedeth in thynnesse the substaunce of young
mennes vyne, and hath much grounde in it.
And the more they do grow in age, the high-
er wareth the coloure, the substaunce y^e thinn-
er, and the lesse is the ground. And there-
fore when age is moste freshest, the coloure
is palewe (so that the vyne of flourishinge
youth or parfighte manhode, is palewe or
lyghte saffren) and there restet, and goeth
no hygher, and the grounde of it is meane.
But now after that time the more age en-
creaseeth and youth decayeth, the more the co-
lour chaūgeth from pallexe toward white,
and

OF VRINE.

and the grownde wareth lesser and darker:
so that the bryne of Olde men is thynne and
whyte, with little grounde, enclininge vnto
crudytie.

Of the vryne of Women by age.

The bryne of women which are tempe-
rate in health and in their flourishing Women
youth, dothe decline somewhat from pa-
lewe and lyghte saltren toward whyte, and
the substance is in manner thynne: but it
hath more grounde then mennes bryne. Now Yonge
all they that bee vnder this flourishinge age, women
the yonger they bee, the whyter colored is
their bryne, and the more grounde it hathe:
and if they bee elder, the more aged they are, aged in
the whyter also is their bryne, but $\frac{1}{2}$ grounde men.
is euer lesse and lesse. And thys you may see
howe bothe diuersitye of age, and diuersitye
also of kynde or sexe, causeth alteration in
bryne, without chaunge of health: for you
muste vnderstande all these ages with per-
fite health.

The diuersytie of vrynes, accordinge to the
tymes of the yere.

D.ij.

Euen

THE IVDICIAL

Euen as diuersitye of ages altereth byrne, so dothe the times of the yeaere.

Springe

For the more that the springe tyme draweth toward heate, the more the byrne geathereth highe coloure, departinge from pale and flaxen, toward palewe and lighte safferne: and the inequalitytie of substaunce chaungeth into a dewe equalitytie accordinge to nature, and the grounde dothe ware thynner, and the quantytie is more in respecte to that is dronke: so that about the mydæste of the springe they retourne to a meane.

Summer.

In the beginninge of Summer, the coloure appeareth palewe and lighte safferne, and the substaunce meane, the grounde whyte, dewly knytte and stable, but yet thynner then a meane grounde. And the more that the summer procedeth and draweth to the higheste, the lesser is the quantitie of byrne in comparison to the drinke, and the grounde chaungeth from his naturall whitenes to a palishe coloure, and is moche lesser and thynner. And this thinnes glystereth with all, and enclyneth toward golden & safferen coloure.

Harueste

When Harueste commeth, then the coloures

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loures retourne to a meanes agayne: but the thynnesse and brightenesse remaineth still: the grounde also is still obscure and little, but yet it is whyte, dewlye knytte and stable. And as harueste goeth forward, so the vrine retourueth to a meane in all thinges.

In the middle of wynter & there aboute, the vrine kepeth dewe quantitie, but the coloure enclineth towarde whyte, and the grounde is ouer greete, but in al other points it is meane.

And as Winter goeth on, the substance Wynter of vrine appeareth diuerse, and the coloure whyte, the quantitie greater in respecte to the drynke, and the Contentes greater and vnconcocted: but towarde the springe tyme they retourne towarde a meane, as I haue before sayed.

Yet beside these also diuersitie of countreies causeth diuersitie of vrine, euen by Contrie the same reasons as dothe the times of y^e yeare. alter by

For countreies that be temperate exactly, make vrine lyke vnto the springe tyme. And those countreies y^e be hotte and drye, make vrine like vnto summer. And contrary wayes, colde and moyst alter water, as dothe winter.

D. iij.

But

T H E I V D I C I A L

But countreyes that are drye and distempered betweene heate and coulde, make bryne lyke harueste.

Meates
ites
medi
s.

Also meates and drynkes, and ordre of dyete, causeth bryne to alter: and medicines also, as not only experience teacheth, but also Hippocrates witnesseth in the vi. booke of his Epidemys, (or raininge sicknesses) in the v. parte and the xv. sentence. as for example:

Meates
ghte
coctis

Those meates that are lighte of concoction and good in substance, cause good and temperate bryne with pure contentes: but contrary meates cause discoloured bryne and thyn, with straunge contentes.

Meates
arde
coctis
s.

Meates that will not concocte, make lesser contentes, and dyuerse in substance. And hard meates cause greater contentes, and in nothinge duly formed. And as the qualitie of meates wth alter bryne, so wth the quantitie also. For if a man haue eaten moche, and not concocted it, hys bryne shall be thynne and whyte, and sumtyme without grounde. But if thys crudyte (or rawnesse in stomake) continewe longe, the bryne will be come dyuerse in substance, and in contentes.

raininge

Also wyne dronke abundauntlye, causeth alteration

OF VRINE.

Iteration in vryne.

But nowe contrary wayes, if a manne doo faste longe, his vryne will appeare fyrie and saffren coloured, & thyn, with lesser grounde.

But if a manne suffer famyne, and do not nourish, hys water shalbe thynne and white, wyth a certayne glysteringe, and wythout grounde.

Moreouer, exercise and reste chaungeth vryne: for thowowe excessyue laboure, the vryne chaungeth from lyghte saffren and at lengthe becommeth fasterne coloured, with little grounde, thynne, and hygher coloured then it shoulde bee. And sumtyme there fleeteth on the top a certayne fattynes, specially after ouermuche werynesse.

But idlenes and rest doth contrary wayes cause whyte vryne, with greater and grosser grounde.

Furthermore, sleepe, and watchynge, if they exceede measure, they alter vryne: but there is dyfference betweene bothe sleepe and watchinge commynge of sycknesse and them bothe when they be taken wyllynglye in healthe. For yf that sicknesse cause ouermuche sleepe, then is the vryne whytishe,

D.v.

with

of wine.

Fastinge
longe.

Suffering
offamyn

Labour

Reste.

Sleepe.
Watchi

THE IVDICIAL

to substance other fully thicke, or but partly thyn, and the contentes manye and vndigest.

*Naturall
leepe.*

But if that suche sleepe com naturallye, the vrine is not so whyte, but rather flaxen, and the substance meane, with greater and well concocte contentes.

*Voluntary
leepe.*

*Watche
in sickness.*

And lykewayes they that haue watched purposedlye, and not by reason of sycknesse, their vrine is but little chaunged. But if they watche for any sickly cause, their vrine will chaunge but little at the beginninge: but with continuance the contentes will bee disparted, and at laste cleane wasted, and the substance of the vrine wareth thinner and thinner, by little and little, and the colour enclineth other to white and watery, other to golden, saffren, oyle, or blacke, accordinge as the cause is that maketh it so to chaunge.

Of alteration by complexion, I will write in the nexte chapter.

Nowe haue you heard as touchinge alteration of vrine in healthe, accordinge to diuersitye of ages bothe in men and womē, times of the yeaere, countreyes, meates and drynkes, laboure, reste, sleepe and watche: so that you muste haue regarde to these in all iudgementes

OF VRINE.

part Judgements bothe in healthe and in sick-
igest nesse. For if these be not diligently marked,
all ye they may cause greate error, as you may
aren well consider.

r and If ye therefore, in euery vrine you must
consyder, whether it bee a mannes or a wo-
ched mannes, and what age hee or she is of: then
nesse, what tyme of the yeare it is, and what coun-
But if trey, what meates and drinks the person
or ine used: and lyke wayes of labour and reste,
e: but sleepe and watche: and then muste you con-
bee syde howe euery one of these dothe alter v-
d the rine: so that if the alteringe of them from
and that healthfull vrine (whereof I spake in p
oure beginninge of this chapiter) be but suche as
ther one of those foresayde thinges wolde cause,
inge then may it not be iuged to com of any dis-
uge. ease, as for example. Hygh coloured water
will in somer (so that it passe not saffren coloure)
or white coloured water in winter, shoulde
e al- rather bee reckened to com of the time of p
e to yeare, then of any sycknesse: and lyke wayes
me, of other thinges.

What is
to be con-
sidered in
vrine.

What be the generall qualities that alter
the partes of Vrine.

The 7 Chapiter.

Before

THE IVDICIAL

Before I intreate of the sygnification of the partes of vyne, I thinke it good to instructe you of the generall qualities whiche cause all alterations in vyne: where by you shall perceiue not only what euery vyne doth betoken (as I shal anon set forth) but also if you marke well this chapter, you shall see the cause why euery vyne dothe so sygnifye.

You shall vnderstande therefore, that there be iiii. cheefe and only qualities, whereof all thinges that are bothe in the sea and earthe are made: as man and beast, fysh and foule, trees, herbes, stones and metals. These. iiij. qualities are heate, colde, moystnesse and drynesse: and these iiii continuinge dulye tempered (as nature ordered them firste in euery perfighte bodye) bee the cause of continuall healthe. But if they bee altered wronglye, then do they cause diseases dyuerslye, accordinge to the diuersitye of the alterations: And as they do cause diseases, so they chaunge the coloure, substance, and other partes of the vyne, whereby wee may coniecture the cause of the disease: and so consequentlye the dyslease it selfe, though somtyme it declareth the

OF VRINE.

the disease it selfe, and not the cause thereof.

But nowe to come to the matter meeteste for this time, you shall marke, that iiij. of these iiii. qualities are named *Passiue*, & they cause but smale alteration in comparison. The other ii. are called *Actiue*, and they cause great alteration.

*Passiue
and Actiue
qualities.*

The *Actiue* qualities are heate and cold, and the *Passiue* qualities are drynesse and moistnesse.

When moistnesse therefore exceedeth alone, it dulbeth the naturall coloure of vyne, thicketh and engrosseth the substance, and encreaseeth the quantitie. And as the ouerparte of it aboue waxeth rough and troubled, so the grounde encreaseeth and continueth rawe and vnconcocted.

Moistnesse

But drynesse dothe diminisheth the quantitie of vyne, and also the contentes: It maketh it thynne in substance, cleare & bryght, and causeth meane coloure, and the grounde appeareth grosser.

Drynesse

Lyke wayes heate, if it exceede measure but lyttle, it maketh palewe and lyghte sallowe coloure in the vyne. But if heate exceede greatlye, it causeth golden and sallowe coloure.

Heate

T H B I V D I C I A L

coloure, with meane substance, and a little brightnesse: the grounde is meane in respecte to the quantitie of brine, butte it declineth from the dewe whytenesse towardes saffron coloure.

Colde.

But colde on the other syde maketh brine tourne to whyte coloure, and chaunghth the substance from a meane. And yf the colde increase, the brine wyl alter from meane substance, and therefore consequentely will be other thynne other grosse. If it be thyn or vnpure, the grounde shal be other obscure and little, other moche, and that diuerse and vnconcocte.

And this is the workinge of these iij. qualyties when they excede alone.

**Composid
distempe-
ratures of
qualiteis.**

But and if ij. of them excede together, there maye resulte of that sorte iij. other distemperaunces: as hotte and drye, hotte and moyste, colde and drye, and colde & moyst. Nowe what alterations these and euerye one of them dothe cause in brine, you may easelye coniecture, if you keepe in minde that, that I sayede of the iij. symple qualyties: and so adde together the alterations.

And this must you remember therewith,
that

OF VRINE

þ where they bothe agreee in any alteration,
they cause that alteration to be þ greater: &
where they be contrary, they cause þ altera-
tiõ to be nearer to a meane: how bee it sum-
what to help you, take this bzeffe declaratiõ.



As a temperate man dothe make
that perfecte vrine, writtẽ of befoze,
so þ vrine of a sanguine man (which
is hotte & moiste) shal be yellow, or light saf-
ferne coloured, by the reason of the heat: &
sumwhat grosse, by þ reason of þ moisure.

A temperate man.



In a coloricke man (beyng hotte
and dry) the vrine shal be in coloure
as in a sanguine manne, but in sub-
staunce thynne, by reason of the dryghnesse.

A choleric man.



The vrine of a melancolpe man,
(whose nature is colde and dry) shal
be white through the colde, & cleare
for the drynesse.

A melancolic man.



The phlegmaticke mā (whiche is
colde and moist) makerh vrine white
through colde, & thick by þ moisure
for as heat & colde altereth the coloures, so
drynesse & moisure chaungeth þ substaunce.
Now if you haue remembred al þ I haue writ-
tẽ befoze, the shal you be þ meter, & better able

A phlegmatic man.

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a greate deale to perceave the reasons of the tokens which vryne dothe geue. And so shall your knowledge be the more certaine, if you knowe not only the thing, but also the cause of it. Nowe therefore will I write of the sygnifications of the partes of vryne, particularly, that you may perceiue that firste and chiefe commodity of vryne which it worketh for mannes healthe.

The sygnifications of the partes of Vryne
particularlye.

The 8 Chapter.

I Told you in the vij. chapter of this booke, what vryne was most perfight, sounde, and healthfull of all other. And I sayd, that it was the rule and tryall to examine all other vrynes by: so that the nearer that anye vryne were vnto it, the better it were: and the further that it declineth from it, the worse it is. This (I sayed) shoulde be as a generall rule: whiche thyng to bee true in healthfull men, you may perceyue by that I haue written all ready. And that
it is

O F V R I N E.

It is also trewe in sycke men, Hyppocrates wytnesseth, saying: That vryne is best, whose grounde is whyte, dulce knyght and stable, all the time that the sycknesse preuaileth. But Galen, to supply that that is vnderstande in this sayinge, and so to make it perfecte, addeth thereto: That it must be of coloure partly golden or palewe, & of a meane substance betweene thicke and thynne. And also in these thinges is required stablenes, to make it a perfight vryne: for that that is vnstable in any parte, in that it is not perfight.

Here were a place to speake of the difference of this chaungeablenesse or vnstablenesse: for there is one sorte called ordinary, and a nother called vnorinary, and of bothe these are there diuerse differences. But because they depende of an exacter iudgemente then vblearned men can well attayne vnto, I ouerpasse them for this time, and will declare the other differences of vryne, whereby it altereth from this meane vryne, in all partes particularly.

And firste I will beginne with the substance of vryne, the whiche (as I sayde before) is of iij. kyndes, thicke, thyn, and meane.

Sub-
stance:

E. j.

A

THE IUDICIAL

leane.

A meane byrne is that, that is in the middle betweene extreme thicke, and extreme thynne. And as it is meane betweene them in substance so is it meane in signification, for it tothe betoken (of it selfe) only good temperaunce and healthe. But the other. y. betoken distemperaunce and defaulte of concoction, and that diuerslye, accordinge to the diuersitye of the causes of them, as you shall nowe consequently heare.

Thynne
byrne.

Thynne, to speake of thynne byrne, other it tothe still so continewe thynne, as it was first made, other els it toth shortly waxe thicke and troubled. That that tothe continewe still thynne toth betoken lacke of concoction, and so tothe the other also: but yet this that continueth thynne betokeneth more lack of concoction: for it betokeneth that nature hath not yet begon to concocte. And therefore is that water, a sygne of extreme crudytie or rawenesse in nature. But that that waxeth thicke, after it beginneeth to coole, though it betoken lacke of concoction, yet tothe it declare that nature hath begunne to concocte all redye. notwithstandinge it is an euill byrne, for it signifieth that nature hath neede

not

OF VRINE.

not only of greate strength to perfoꝛme that concoction which she hath begun: but also þ there is required longe time to the perfoꝛmaunce of the same. foꝛ the whiche cause Galen calleth this, of all vrines the worste.

Thus haue you heard touching crudytie and concoction, what thynne vrine dothe sygnify, so that al thynne vrine betokeneth crudytie, And besyde that dothe further betoken (as wytnesseth Hippocrates) getherings oꝛ apostumations in the nether parts of the body, namely, if it continewe so very longe, and the patient escape deathe.

Furthermore, if soche thynne vrine haue with it a lighte whytensse, it is a very euill sygne. foꝛ if it be in a burninge Ague, it is a token of fransycknesse. But if the patient be fransycke all ready, and the vrine doth so continewe, it dothe moſte commonly betoken death. And if he escape deathe (the whiche is seldome sene) then shall he be longe sycke, & escape hardlye.

Thynne vrine also betokeneth dyuerse other thynges: as the stoppyng of the raynes, & of the water waynes. And lyke

E.g.

waynes

Thynne
white.

THE IUDICIAL

wayes, if a man haue had moche bledying, or
lare, or pyssinge, his vrine will be whyte and
thynne, and almoste without grounde: Lyke
manner in olde age, and longe weakenesse of
sycknesse. Also in yonge children if it conty-
nue longe, it is a deadly signe.

Yet thynne vrine tothe somtyme betoken
ende of sycknesse and recouerye of healthe:
as in Agues (namely cotidianes) if at the be-
gynnyng of them and so after, the vrine did
appeare thicke and troubled, and especially
if the coloure amende therewith.

Thynne
flaxen.

And if it be thynne in substance, and of
flaxen coloure, then is it better then thynne
and white: for bycause the coloure is better
though the substance bee all one: so that
though it betoken sum weakenesse and lacke
of concoction, yet not so moche as tothe the
other, for the coloure is meanelye concocted:
that is to saye, naturall heate is meanelye
encreased.

Thynne
golden.

But if it be thynne and golden, it is yet
more better then thynne and flaxen: for the
coloure is more exacte and this betokeneth
concoction halfe complete: for that that it
lacketh in substance, it hath in coloure.

After

OF VRINE.



After this is there thynne and saffren coloured, which betokeneth fyrste lacke of concoction, and besyde that, defaulte of nourishment, as in a yonge mā that fasteth longe. And somtime it betokeneth that excesse of heate in the inner parts of the body, dothe cause colericke humoures to abounde, as in the feuer tertian. Besyde all this, it betokeneth thought, carefulnesse, and watchinge, and also ouer moche labour, and takinge of heate in the sunne.

Thynne
saffrene.

And thus haue you hearde the sygnifications of thynne vrine, bothe a lone, and also with suche coloures as it can be compeled.

Nowe shall you heare what thycke vrine dothe betoken, bothe alone, and also with soche dyuerse coloures, as it may bee compeled.

Thycke vrine (whiche is so, I meane, *Thicke.* when it is fyrste made) other it dothe continewe styll thycke, other else it dothe settle, and waxe cleare. If it continewe still thyck, it betokeneth that that disturbaunce, which was in the blood, that is to say, the rage of sycknesse, dothe still continewe strongely: and that naturall strengthe is but weake. Thys

E. iij.

vrine

THE IUDICIAL

Urine is not so good as that which dothe settell and waxe cleare. for that dothe betoken that the dyssease shall shortly be overcome: how be it there remayneth yet sumwhat of that distemperate trobell in the blood: yet nature hath the ouer hand, and expelleth the matter of the greeke, and therfore is soche a urine called Good, but yet it betokeneth sum lacke of concoction, though not so muche as þ which continueth troubled & thicke still.

Also thicke urine (if it be exceeding thick dothe betoken death, as Hippocrates sayeth. And the urine that is thicke and troubled, lyke beastes urine, dothe betoken head ache, other present all ready, or shortly after to come. If thicke urine appeare in an Ague, where thynne urine went before, it betokeneth that the sycknesse will abayt straightwayes, for it declareth that nature hath overcome the matter of the sycknesse: but if it appeare thick at the beginning of the Ague, and doe not waxe thynne in processe of time it betokeneth plenty of matter, & weakenesse of nature: so þ there is feare, lest nature shall be overcome, excepte the colour to amende.

Thicke urine also betokeneth opennesse
of

OF VRINE.



of the water pipes & raines. And if it be thicke & whyte, it betokeneth greate plenty of rawe humoures, & sundry kyndes of flewme to be gathered in þe body: and betokeneth also (namelye if it bee moche) þe those geatherings, which mought be looked for in soze Agues, shall not ensewe for the matter whiche shoulde cause them departeth out by vrine: but the whiteneſſe of this vrine is bryght as ſnowe. For if it bee ſumwhat darker like the whiteneſſe of mylk, it is a token of the ſtone, other in the bladder or raynes, namely if ſoche vrine chaunce in þe ende and amendinge of ſyckneſſe.

Thycke
whyte.

But yf the coloure of it be grey, it betokeneth not only plenty of matter in the body, but also þe the whole body is poſſeſſed wth a dangerous ſycknes: where of often times it chaunſeth the patient to breake out with bliſters and heate in his ſkyn.

Grey.



Next after this foloweth thicke & claret colour (for ſaſſen, yellow, nor ſaſſen coloure tothe not agree with thicke vrine) & it tothe ſignify þe dyſeaſe ſhal continue long, ſpecially if þe ground of it be alſo of claret colour. But yet is this diſeaſe wthout perill of death.

Thycke
Claret.

Thick

THE IVDICIAL

Thycke
de.



Thycke vyne, if it be read coloured, dothe betoken abundaunce of blood, as is sene in continual Agues and in all perrilous Agues, as witnesseth Theophilus. If this water com by little & little, it is an euil token, for it dothe alwaies declare daunger.

And if that sorte of vyne (in soche Agues) do waxe troubled, so that there comme with it deafenes of hearinge, and ache of þe headd, with payne in the necke and in þe sides of the belly, it betokeneth that the paciente shall haue the fallinge euill with in a fewen nyghte.

Thycke
cynsen



And if a thycke vyne haue a crimisen coloure, If it be burning Agues, and the paciente then haue the head ache, it betokeneth that a cheife critical signe other is then present, or else nygh at hande.

Thycke
cwe.

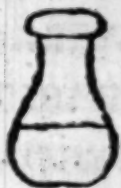


But if the vyne bee thycke and blew e coloured, it sygnifieth diuersly, as the personnes ar that made it. For in them that are in way of recouery, it betokeneth þ they shall escape the ire grefe. It sygnifieth also payne in the water pipes, or els that the partye hath e rumme muche.

And

O F V R I N E.

And if it appeare soche in olde men, and that continewe longe, it declareth not onelye that the bladder is infected with euill humours, but commonly also that he shall be ryde of them. But if it come after the greife of the stone, it declareth that that greife shall bee tourned into the strangury.



Thycke brine and greene, namely in Agues, is a token of the yelowwe Iawnders, other presente, or readye to come.

Thycke
Greene.



Thycke brine and ashe coloured, if it appeare in Agues and do not settle, it is a signe of madnesse. But in þ burninge Ague, it betokeneth that þ Strangury will com shortlye

Thycke
ash colore



But if blacke coloure appeare in thicke brine, it betokeneth somtyme wel, as in the ende of the Feuer quarten, and of melancolike madnesse: for it betokeneth that the melancolike matter, which caused the dyseases, dothe auoide out.

Thycke
blacke.

But sometimes it is an euill token, for it sygnifieth that eyther the blood is burned through exceedinge heate, or els that natural heate is clene quched through deadly colde,

E. v.

and

THE IVDICIAL

and therefore is commonlpe called a deadlye sygne, namely in sharpe Agues, if it haue an euill sauoure. And so meaneth Galen, when he sayeth that he marked, the thicker that a blacke water is, the worse it is: and moreouer: that he neuer sawe any escape, whiche made suche vrine.

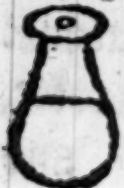
And thus haue you hearde of the sygnifications of thinne and thicke vrine, with such coloures as maye bee cowpeled therewith. Nowe will I write a little of the coloures alone, and of soche tokens as com chesely of them, rather then of the substance or anye other parte of the vrine.



The coloures of vrine declare commonly, how heate and colde do raigne in the bodye: so that the whyter the vrine is, the greater is the colde, and natural heate the lesse: and the hygher coloured that the vrine is, the greater is the heate.



But to speake particulerly, p you may perceiue it the better. If the vrine be white, it is a sygne p concoction sayeth quite: & the lighter coloured, the worse.



Pale coloure is better sumwhat, though it also declare lacke of naturall heate and strength.

And

colours
of
vrine.

by
the
white.

etc.

OF URINE.



And flaxen colour, though it be token beginninge of concoction, yet is it not perfect: howbeit it maye be well taken, if all other signes be good.

Flaxen.



Palewe and lyght saffren (as you haue heard before) are the beste colours and moſte temperate, whiche betoken exacte concoction.

Palewe.
Lyght
saffrene.

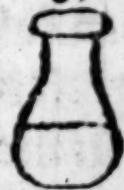


But golden and saffren colour declare exceſſe of heate.

Golden.
Saffrene.

Claret is next, and then red, after it crymſen, and then purple, then greene, and laſte of them is onely byrne: whiche as they go in order, ſo they declare greater and greater heate with increaſe, not onely of the quantity, but alſo of the matter containing y^e ſame.

Claret.
Red.
Crimſen
Purple.
Greene.
Byrne.



But nowe of the other ſide: Blew brine, & aſhe colour, are tokens of exceſſive colde, ſometime wth matter, & ſometime wthout: & ſo lyke ways of black brine, howe be it, it cometh ſometime of exceſſe of heate.

Blew.
Aſh colour.

But how you may knowe the differences both of it and all the other, now wil I ſhew in order, with the reſt of their ſignifications.



White brin, if it com in great quantity in a whole man, it betokeneth much drynking of thyn wyne. But

White.

THE IUDICIAL

But if it be meane in quantitie, with a dewe grounde, it declareth colde distemperance of β lyuer. The Urine dothe appeare white, with a dyforme and vnconcocted grounde, in them that haue the droply. But in olde men, whyte vrine is no greate euill sygne, as you maye perceiue by that I sayd before of Ages, how they alter vrine. But in yonge men, and such as are of freshest age, it is a worse sygne, & specially if it haue, other no contentes, other els euill contentes. And if vrine continue longe time white, without chaunging, it be tokeneth paynfull beatinge of the head, dafelling of the eyes, and gyddinesse, and also β falling euill, lothsumnesse of good meates and lustinge sumtime after euill meates, greedy hunger, payne in the lymmes, and painful mouinge of the sennowes, & dyuerse grefes of the head and raynes, and also payne in the fundamēt, and great weakenes by sycknesse: For all these do folowe continuall lacke of concoction, other colde, other stoppinge of β vrynes and conducte, other transposyng of β humoures.

But the differences of these can not easely be knowne of euerye man yet soche as
are

OF VRINE.

at learned may geather certaine distinctions
of them by the accidentes whiche followe
dysleases.



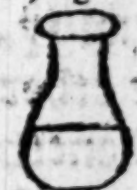
Darke whyte coloures, as mylke
whyte, white lyke horne, and grape:
If they appeare in the beginninge
of Agues, and in the increase of them, they
do betoken moche payne. But in the decrease
of Agues, they declare healthe, specially if it
com plentifully.

Milke
white, hor
white
Grep.



Pale vrine & flaxen, do not light-
ly appeare in Agues, except they be
easly Agues, & shorte, as those which
continewe but one daye: but if that it do fol-
lowe after burninge Agues, it declareth that
they be fully dissolued.

Pale, flax



As for palew and lyght safferne,
they are (as I sayde before) the beste
and mooste parfright coloures, name-
ly in yonge men and fresh youth. But in olde
men, women and children (whose vrine, as I
haue sayde, declineth towarde whyte & pale)
it dothe betoken that their body is to hotte,
other by reason of their dyete, or else of
their excersyse. But in as moch as it is but
meane excesse, it declareth but smale greife.

Palew
saffren.

Golden

THE IUDICIAL

Golden
Safferne



Golden and safferne coloured brine, if it be other sumwhat thynne, or verye thicke, other it hath no grounde, or els verye fewe & darke contentes. But in this they differ, that golden brine declareth excelle of heate, and matter also, by reason of meates, sharpe medicines, chafinge of the blood thowowe anger, heate of the bowels, or els heate of y^e time of the yeaere.



But safferne colour appeareth rather with default of matter, through sum affectiō of the minde, watching, heate of the sunne, laboure, and suche lyke thinges, whiche increase thynne and yellow choler, and diminishe naturall heate, so that the cause of this colour is, choler it selfe, increased other in quantitie, or els in quality. But in olde men, and women, and soche other there is sum greater cause that occasioneth it: for it signifieth an Ague comminge of safferne choler, disperled through the whole body: After whiche there foloweth commonly, gyddynesse, head ache, bitternes of the mouth, lothsumnes of meate, thirstines. Also in yong men, such brine is caused through moche exercyse, and vse of hotte meates.

OF VRINE.

Of claret and red vrine.



Claret and read vrine is colour Claret
vrine.
red other of p myxture of red
choler, or els of the corrupti-
on of blood : soche vrine often times goeth
before Agues. For when the blood dothe so
abounde , that it can not be dulye laboured,
nor canne take no aper, there is engendred a
certaine corruption, whiche as it is read of
coloure it selfe, so it causeth the vrine to bee
read in colour if it be moche, els it maketh
onlye claret coloure . But if it bee exacte
read, lyke grayne , it betokeneth that blood
yssheweth into it out of sum waynes nyghe
to the raynes, whiche other are broken , or
other wayes opened. But howe it maye bee
knownen from whence it commeth and how,
there are many meanes to searche : but by
cause they are not lyghte to percepue, I will
resterue them for phylsicians that are lear-
ned. Thys coloure of it selfe is no great euil
sygne, namely in yonge men : for it betoke-
neth excesse of blood , whiche may well bee
borne of them. But in olde menne it is a very
euyl

THE IVDICIAL

euill sygne , for it betokeneth other longe
sycknes, or els death: sith nature is so weake
that it can not keepe in her naturall humor.
And if that red colour com of red choler, as
it doth in yonge men , for the moſte part
not of blood (which thinge a learned phyſi-
cion may coniecture partelye by the former
dyete , and other ſyignes mo) the accidentes
ſhall be the more troubelouſe: how be it yet
not ſo euill, as when it commeth of ſaffren
or golden choler : for this cauſeth greater
thurſte and more troubelouſe ſleepe , then
the other.

Of Crymſen coloure.

Crymſen
coloure.



Crymſen coloure is a toke that
the good humoures of the bo-
dy are burned, and tourned in-
to red or blacke choler, whiche cauſe worſe
grefes then the other: howbeit if it haue a
good grounde, the greefe is the more mode-
rate, But if it haue other no contentes for a
ſpace, or els euill contentes, and the vyne
appeare lyke a thicke myſte , but ſumwhat
glyſteringe lyghte, it is a ſygne that nature
nedeth moche ſtrengthe to recouer her ſelfe

O F V R I N E.

to her owne state. Notwithstanding soche bzine is caused sumtymes in hole folke, by reason of moche labour and longe iourneinge, & then it hath sum good sygnes therewith. But in them that haue a sharpe Ague, soche crymsen coloure of bzine dothe betoken, that corrupt blood dothe abounde, and þ it dothe putrifye, and turne into choler. And commonlye they that make soche bzine, dothe thyrste moche, and are drye in their mouth, and are troubled in their sleepe, and feelee sharpe Agues, and are halfe dystRACTE, and feelee payne of the lyuer with coughynge.

Howebeit, yet these sygnes may be sumtymes as well good as bad, accordinge as þ coloures do chaunge to better or worse.

Of Purple coloure.

Purple coloure declareth neede of moche strengthe before it cā be altered to a good bzine.



Purple
coloure

This bzine is a sygne of burned choler. And if it do continue very longe, it is a token of the yellowe Jaunders, with abundaunce of grosse and corrupt choler, gathered in the liuer. And at the beginning there goeth with

F. 1.

M

THE IVDICIAL

it som spices and grudgynges of the Ague,
with a little thurstinesse: but vnlesse there
be discretion vled in the dyete of soche a pa-
cient, it may tourne to a moch worse disease.

Of Greene Vrines.

greene
loure.

Greene coloure is an euill and a
dangerous token, for it nedeth
not onlye longe tyme, but also
continual strength, to brynge it a gayne to a
goodtrade. The hygher þ this coloure is, þ
more it declareth that choler exceedeth the o-
ther humoures: which if it be any more bur-
ned, will cause blacke bryne, of whiche I
wil anone speake. But if greene colour com
of wastinge of the fat, then is it sumwhat
lyke to oply coloure, or popyniay grene: but
if it com of abundaunce of purpellish choler
and thzough increase of hys qualytpe, then
dothe the coloure inclyne more towarde
blacke, and glystereth with shadowye grene,
drawinge verye nyghe vnto blacke. After
greene choler followeth madnes, parbrea-
kyng, and auoydinge of choler: somtymes
with matter, or els burned: and also conti-
nuall



O F V R I N E.

inall thurstines, and burninge heate of the
tonge, straightnesse about the stomake, and
lyke other thinges. But if the paciente con-
tinewe stronge, and the coloure of the vryne
doe wape lyghter, there is good hope, els
there is greate feare, leaste of the dyssesse
and burninge, there too followe contraction
of the senowes, which wil kyll the paciente.

Of oyle vryne or Popiniaye greene.

Oyle vryne is of iij. sortes, as I
sayd in the .v. chapter, that is
lyghte oyle, starke oyle, and
darke oyle.



Oyle
vryne or
Popiniaye
greene.

Oyle vrynes are a token of vnnaturall
heate, and the hygher that the colour is, the
greater is the heate. And also they betoken
moltinge of the fatte within a man, for of it
are they so coloured. But at the beginning,
when there is lyttle fatte molted, the vryne
is lyght oyle. For if it loke starke oyle, then
it signifieth that the disease increaseth. But
if it com ones to darke oyle, then is the dys-
ease sore increased. Hippocrates in the viij.
booke of his Aphorismes speakyng of fatnes
in vryne, sayth thus: Who so maketh vryne

If it.

with

THE IVDICIAL

with a fatty flottes comming moche & faster
they haue sharpe paynes in the raynes.

Which sentence though it seeme moze to
appertaine to the Contentes then to y Col-
loure, yet dothe not only Galen, but also Aë-
tius, Actuarius, and also an other Grecyan,
(whose name I know not) expounde it among
gest Coloures: and by it declare the differēce
to knowe whether that waste oz molting of
fatte bee in the raynes selfe, oz in other
partes of the body. For if it com faste toge-
ther, (as Hippocrates sayeth) then commeth
it from the raynes selfe, and betokeneth the
wastinge to be in them. But if it com softly
and increase by little and little, then dothe it
declare that the whole bodye is ouercom w
unnatural heate, and that the fatte of it doth
waste: and doth betoken (as Act. witnesseth)
a wastinge Ague, consuminge the body.

Of Blewe vryne, Ashe coloure and Blacke.

Blewe coloure, Ashe coloure,
and Blacke, do differ onely in
lightnesse and darkenesse. For



ashe coloure is darker then blew: and black
is darker then any of them bothe.

Blewe

O F V R I N E.

Blewe coloure somtime commeth of moderate melancholy, and then is the vyne sum what thynne in substance: and sumtyme it commeth of greate colde, and then is it thick in substance. And sumtyme it is a token of mortifyinge of sum parte. Yea, and sumtyme even of whole nature: namely, if the coloure chaunge to worse and worse, and there went before no token of concoction.

Blewe
coloure



A she coloured vyne commeth of lyke causes, and betokeneth lyke thinges. howebeit it is so coloured many tymes, when the partye that made it, hath ben sore beaten and brused. But in this you neede not the helpe of vyne, for you may see the waltes and tokens of the stryppes in his bodye.

A she co-
loure.



Vyne whiche is extreame blacke, sumtyme betokeneth extreame heat, and somtime extreame colde: & which bothe you may distinctly dyscerne, if you do obserue order of alteratiō in the coloures of the vyne that the pacient made laste before. For if his vyne before were greene, or lyke thereto, then dothe the blacke vyne whiche followeth it, betoken extreme heate. But if

Blacke
vyne.

THE I V D I C I A L

it were laste before blewe or ashe coloured, then tothe it sygnifye extream cold. Thys blacke colour, though it be comenly an euill & deadly sygne, as I sayde before (speakinge of thicke bryne and blacke) yet somtyme it is a good token.

For in all dysleases lyghtlye that com of melancholye matter, it betokeneth that the matter tothe auoyde, and so the sykenesse to ende. And soche bryne tothe appeare manye tymes after purgations, or other meates & drynkes which spurge the splene: namelye if a manne do laboure vppon them, and was before diseased of the splene. Howe be it, somtyme meates and drynkes of lyke colour cause blacke bryne, as Galene wytnesseth, namelye after darke read wyne, and Allegaunte.

But in moderate Agues, if soche blacke bryne doo appeare, it is a token of death, except it be on sum Critycall dayes. And lyke ways in sharpe Agues, especiallye if the sauoure be stronge and stynkinge: vnles it com of sum grese of the bladder.

Quaere

Let this suffice for this time, as touching coloures. Nowe for the quantity of bryn, as when

O F V R I N E.

when it is meane, it is a good token: so whe
it is other to moche other to little, it is an
enill sygne, except it com of soche cause, (as
I shewed before) that altereth vryne in a
healthfull man.

As first excessive quantity of vryne, com-
meth of moche drynkinge of thyn wyne, as
Kenish wyne, and soche lyke. But that shall
you thus knowe: for þ colour wil be white-
ly, and the substance thinner then a meane:
the contentes also will be diuerse, and not
duly knytte. Lykewise if there be abundaunce
of raw humors in a mā vncoccted, & yet na-
ture perseuering strong, then is there great
quātity of vryn, & sumwhat thin of substance,
but not so whyte as þ other, & the cōtentēs
of this ar better. Also (as Hippocrates say-
eth) moch vryne made in the nyght, is a tokē
of smale sege: so that if any impediment let
naturall sege, then will the quantytye of v-
ryne be the greater. But in this, as the co-
loure is meane, so is þ grouūd both greater &
grosser: yet in healthful folke may þ vryn, by
another means also be greater thē a meane:
& þ may bee by medicines which prouoke v-
ryne. But then is the coloure moze naturall

Moch
a whole
bodie.

4. Aph.

It. liij.

then

T H E I V D I C I A L

then the laste that I spoke of, and y grounde is thynner of substaunce: so that it is darke and scarselye sene, and then is there a certaine glysteringe in the vryne selfe.

little
be in a
e body

Now contrary ways, and of contrary causes commeth small quantity of vryne. for it commeth somtime of lacke of drinke, or drye meates, & then is the coloure lyght saffren in a smale ground, but yet sumthinge grosse. Also bothe meates and medicynes that are clammy, and apt to stop the water pypes, to cause little vryne, but then is the grounde also little and thynne.

Besides these, moche sege causeth vryne to be lesser: for if the one excrements be greater then nature wolde, the other muste nedes be lesse, if the bodye be healthfull. In thys vryne, as you may partly knowe the cause of it by the knowledge of the excessiue sege, so wyl the vryne selfe be thinner, & the groude very darke, thynne, and not duly knytte. And thus manye wayes may this alteration appeare in a healthfull body.

Roche
in
e body

Nowe in a sycke personne, moche vryne other betokeneth the dropsye, and then is it lyke water, with a rawe and dyuerse grounde,

OF VRINE.

Grounde, other els if it be whyte, thyn, and without grounde, then dothe it betoken the pyssinge euill. And this vryne (as witnesseth Galen in his firste booke of Iudicialles) is þe worste of any other of lyke sorte, (I meane whiche declare lacke of concoction) for it declareth the decay, yea I may say, the bitter extinction of two naturall powers, that is the retentive power, and the alterative power also.

Diabete

Moche vryne, in coloure fyrie, and lyghte saffren, or of any like coloure, is to be feared, namelye, if it bee coupeled with euill contents. But if it bee of crymsen or purple coloure, and so procede, especially if no concoction wente before it, then dothe it enclyne to euill, and betokeneth a certaine mortifenge and wastinge of the whole composition of the bodye.

But if moch vryne com in an Ague, namelye towarde the ende, and that there went before it little vryne, thicke and ruddy, then is that a good token, as witnesseth Hippocrates, for it betokeneth the Ague to bee at an ende. and this vryne will bee white & thynne moderately, and will haue a meane grounde.

4. Aph. 6

R. v:

Now

THE IVDICIAL

Little b-
ine in a
cke bodp.

Now little quantity of urine, with a grosse ground, vnduly knyt and vnconcocte, is an euill token: for it betokeneth the weakenes of the alteratiue power, whiche is not able to extenuate, concocte, nother alter the matter, and therefore to the it with moche dyfficulty passe forth in such grossenes. Now be it, if there followe after it a more thinner urine, with the ground well and duly knyt, & stable, the is it without feare. For this latter urine (as you heard before) is a token þ the cause of the other is ouercom and vanquished.

This little quantytie of urine commeth somtyme in behemente Agues, and then is the vpolent heate cause there of. Somtyme also it commeth of the stoppyng of the water pypes, not only through clammy meates & drynkes, but also of sum dysease or greefe in them.

And this now shall suffice for an introduction, as touching þ substance, coloures, and quantitie of urine.

It followeth next, to speake of the contentes, whiche so greatlye helpe to þ righte iudgemente of urine, that Hippocrates (in
hys

O F V R I N E.

hys seconde booke of Prognostications) toth
by them onlye, yea, and that by one of them
(I meane the ground) pronounce the iudge-
ment of a perfecte vyne: saying, that that is Sedimē
the beste vyne, which hath his sediment or
ground, white, duly knyt and stable, and that
continually all the tyme of the sycknesse.

Nowe seynge this greate clerke and fa-
ther of Physicke, tothe thus esteeme the
grounde, it shall not seeme vnmeete, that I
orderlye do wyte brefely of those principall
things that be to be consydered as touching
the contents: and fyrst of all of the Ground,
whiche hath alteration (as you haue heard)
bothe in substaunce, colour and quantytye.

But nowe as touchynge the substaunce:
Then ys it onelye meane, when the thynde
concoction in the baynes is parfighte. For
the grounde is the excremente (as you might
saye) of that thynde concoction: and is lyke
in forme to matter, saue that it is more
dulye knytte togeather then is matter,
and dothe not smell so euill as it: or else you
may lyken it to thynne fleame.

This Grounde is then grosse, when the Grosse
ground
baynes

THE IVDICIAL

baynes are replenished with raw humours. Howbeit, this grossenes or thynknes is not alwayes an euill token: for somtime it is a sygne that nature hath preuayled agaynste the crude humoures which caused dysleases, and dothe expell soche superfluous excrementes. And that shall you dyscerne by the goodnes of the coloure, and also if it com in the declininge of the sicknesse: for if it com at the beginninge, other in the increase of the sycknesse, then are they to be suspected as euill: especially if they brynge with them euill coloures.

Thynne
rounde,

A thynne grounde, beinge also pure, and cleuinge to the bottom of the vrinall, that it will not lyghtly rylse, though the vrinall be shaken, is a token of greate weakenesse of nature in the thirde concoction, and soche a grounde appeareth mooste in whyte and watery vryne. Howbe it sumtyme a thyn ground commeth by the reason þ the raw humours are extenuate thzough natural heate, which gettinge newe strength, dothe extenuate and disperse all grossenes of raw humors within the baynes. For the property of heate, is to knyt and bynde together thynne thynges,
and

O F V R I N E.

and to extenuate and disperse grosse and raw things. Coloure of
the ground

Nowe as touchinge the coloures of the ground: The perfect ground is nother exceeding whyte, nother yet pale, but meane betwene both: for if there appeare any such excessive whyte, then is it sum ragge of phlegmatick matter, other els matter extremely concocted, which commeth from sum inward member beinge sore: and that may you discern (as I sayd befoze) by the toughnes, & by the sauoure.

And if any man be desirous to knowe the cause why the ground is whyte of coloure, let him remember, that the ground is the superfluous excremente of the blood beinge perfectly concocted in the baynes. Now that the blood it selfe, when it is exactly concocted, is turned into a whyte, or at leaste, a partly whyte coloure, you may coniecture by the generation of mylke, and also of the seede of man, yea, and of matter, which all three are nothinge els but blood, exactly concocted, saue that matter commeth of euill blood.

And therefore when so euer the ground hath in it any other coloure then whyte, it is

no

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*Pale.
flaxen.*

no good token: as fyrste if it be pale & flaxen coloured, then is it swarued from his right and commendable coloure. Howe bee it, yet it may bee borne as but meanelye euill, by cause that that coloure commeth of smale excesse of choler.

Saffren.

Actuarius

Aph. 32.

Philothus

But if it bee more hygher coloured by choler, so that it be saffren coloured, then is it an euill token (as Actuarius sayeth) for it declareth that choler is excessively increased, other by the order of the dyete, other els by the corruption of the blood, other sum other wayes. Howe be it Hippocrates in his Aphorismes, semeth to saye the contrary: for he sayth, that when the ground is so coloured of choler, especially, if at the beginning of the syckenesse it weare waterye to syght, then doth it betoken a quicke sicknesse: that is to say, as Philothus expoundeth it, a sicknesse that wil shortly be ended, & so it may iustly be called a good signe. Notwithstandinge as in this poynt it is a good token, in that it sygnifieth that the disease is nigh the ende, so it may be called (as Actuarius calleth it) an euill sygne, because it doth betoken a cholericke syckenesse, & that cho-

ler

OF VRINE.

let to the vnnaturallye abound.

And if this answer do not content you,
(though it contente Antonius Musa) than ^{Antonius} Musa
may you say more better (as I thinke) thus: Musa.
That if the ground bee at the beginninge
of the syckenesse coloured with choler, and
so encrease (as Actuarius semeth to meane)
then is it an euill token in deede: for it declareth
bothe the abundaunce, and also the increase
of choler. But if the ground, at the begin-
ninge of a cholericke dysease, were watery,
that is whyte and thynne, and afterwarde
turne to saffren coloure, whiche is the
exacte coloure of choler: other els to a yel-
lowe coloure (whiche is somewhat lesse cho-
leryke) then is it a token that the coleryke
matter, whiche before laye lurking in the
bodie, bothe nowe begynne to auoyde: and
so the cause of syckenesse thus by nature ex-
pelled, healthe muste needes followe.

As contrarie wayes, yf after yellowe
or saffren coloure it chaunge vnto whytter,
and there bee no certayne token of conco-
tion, then is it an euill sygne, and a token of
phrensy. Howbe it, if there be any token of
certaine

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certayne concoction, then is the same a good sygne. so that if you take heede, you may perceyue here what a necessarye thinge it is to obserue order in the alteration of vyne, of whiche I haue partly spoken before.

Claret co-
loure.
Read.
Bloody.



Now therefore to go forth. If the ground be of claret colour, other read or blew, the token is not good, for these bloodye colours com other of to moche abundaunce of bloode, other els by reason that the retentive power is so feble, that it can not kepe in the good humours, but suffreth them to runne out.

Claret
Read.



Claret colour & read, do betoken a certaine faulte of concoction in þ baynes, and that through the excesse of read choler. But yet this faulte is but meane and without daunger, seying that the hurte is onely by quantitie, where as sum other too hurte bothe by quantitie and qualitie also.

Bloody.



Bloody groundes are altogether worse then read (though they be better then ashe coloured, and blacke) for they betoken þ the blood is nothing duly wrought, especially if theire quantitie be moche

OF VRINE.

moche with all, for then the quantytye of matter wth let the powers to worke. which thynge yet as it may be borne, so it declareth nede of longe tyme to recouer health.

But if this com throughth weakenes of the powers in them selfe, then is it an extreme euill sygne: for it betokeneth that powers are ouercom w wearinesse in workinge, and be not able to keepe in the good & profitable humoures. Whiche thinge to discern more exactly, you shall take artificiall coniectures by other circumstaunces, which geue also tokens of iudgement: namelye, as by the age of the persone, by his order of dyete, and soche lyke.



Nowe to make an ende with the other coloures whiche are of a darke hew, as blew, ashe colour and black: These of al other are þ worst, and moſte enmious to nature: and the nearer they cleaue to the bottom of the vrinall, the worse they are.

Blewe.
Ashe colour
blacke.

These coloures com of a blacke melancholy humoure, being ingendred within the baynes, or els comminge from summe other parte into them: other els it betokeneth

B. i.

deadlye

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Deadly mortifying. But somtime it commeth
of soze brusinge and stripes, and generallye,
it commeth (namely the blacke) other of ex-
cessiue colde, or excessiue heate.

And nowe for a conclusion. What so euer
I haue sayd of the grounde, you shall vnder-
stande the same to be spoken of the swymme,
and the cloude: for they are in kynde but one
thinge, saue that they differ in lyghtnes and
hete, and therefore also in places: but the
iudgement of their substance and colour,
is moche after one rate, though sum dyffe-
rence there be, as you shall heare anon.

Laetle

meate.

And lyke wayes of their quantity, which
as it is then onely commendable when it is
meane, so if it be greater then a meane, it
dothe declare som alteration in man, though
not alwayes extreamely euill: for somtyme
it is a token of fatteryng, or growynge to a
corporatenesse, & that doth it signify, if none
other euill sygne be coupeled with it. For
though the person fede moche on nourishing
meates, and that with reast and an idle life,
yet naturall heate appeareth so strong, that
he cā casyllye concocte soche meates. Accor-
dinge to thys sayeth Galene in hys Iudy-
cyaless,

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cialles, that the plentye of the grounde in vryne betokeneth certayne and exacte concoction: And that as the bodye is replete with crude humoures, so it declareth þ those same be in expelling out at that present time. And for this cause (sayeth he) in al children commonly and in men also which fede moche, or be of sum other cause replete with humors, their vyne hath a greate grounde.

Also often tymes it chaunfeth the pores of the skynne to be stopped, so that soche excrementes as were wonte to passe out by them, are inforced to seeke a newe passage, whiche they fynde moste readiest by the vryne, and thereof are the Contentes, and namelye the grounde, often tymes encreased. And all these wayes chaunfe in health. But in sycknesse, it chaunfeth manye and grosse superfluytes to appeare in the vryne, as often as the naturall powers, namely the alteratyue or concoctiue power, beyng weakened, such crude humoures passe out vndefied.

So doth it chaunfe (as witnesseth Alerander Trallianus) that the vyne of them Tral. lib. cap. 33. whiche haue the Collycke, is phlegmaticke

B. 9.

and

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and hath a greate grounde. But if the contentes be other greate, other grosse in þe beginninge, or in the augmenting of sycknesse, (namely if the patient haue any notable Ague) it argueth abundaunce of humoures: to the concoction of the whiche, there nedeth bothe strength of naturall powers, with tyme and good speede.

And nowe contrarpe wayes muste you iudge of the smalenesse of the Contentes: for they be caused other of greate laboure, longe fastinge, stoppinge or obstruction of þe waynes, and suche lyke partes, other els of slacknes of concoction. And (as Galen sayth) when the bodye is replete with crude and rawe humoures, then is the grounde great, but if the bodye be replenished with cholericke humoures, then is there in the vyne other little grounde, other none at all: but in soche case it is wel, if there be any sublimation or swymme.

Nowe semeth the place mooste meete to speake of soche vyines as haue no grounde at all, nor other orderlye contente, and that will I do by the order of coloures of the vyne, accordinge as Actuarius procedeth.

The

little
metes.

Gal. 2.
resugi.
Hip. 26.

Urine
without
grounde.

O F V R I N E.



The vryne that is very whyte, and excedinge thinne, and so lacketh the grounde, doth betoken other sum notable obstruction, other immoderate cold, or ther els crudytie and lacke of concoction. And as these tokens may be greater or lesser, so shall the thinges which they betoken bee iudged in lyke rate, other more other lesser.



But if the vryne be pale coloured, or flaxen, & then lacketh Contentes, as it dothe declare lesser obstruction, so it dothe sygnify as greate cruditie, as the other before.

And so shall you iudge of vryne that is Yellowe or flaxen coloured. For in them it appeareth, that natural heate doth preuaile. Not withstandinge soche thinges (I meane the defaulte of the grounde with those colours) may chaunce (as they often doe) thorough behement payne, immoderate labour, longe watching, and also defaulte of matter.



But soche vrynes as be hygher coloured then these that I haue named, by theire colours they declare the qualities of the humoures whiche do

B. iij.

preuaile

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preuayle: and also betoken a certayne putrefaction, and crudytie in the vayne.

It chaunceth also somtymes, that some geatheringe soze beyng in sum of the principall members, by his unnaturall heate dothe drawe thether the matter (even as it were by cuppyng) and so dothe cause the vryne to haue no ground. And though in deed it is neuer good token to lacke the ground in a vryne, yet it is lesse to be complayned of, if the colour and substance drawe nygh to a meane: for in soche a case it betokeneth, though nature be somewhat slacke, yet wyll she shortly geather strengthe, so that there shall appeare a ground in the vryne.

Nowe to shewe you the reason, why it chaunceth no ground to appeare in the vryne: fyrste in case of crudytie, when there wanteth perfect concoctiō, there muste nedes wante also the contentes in the vryne: for they are the excrementes (as you might say) and the superfluyties of the thyrde concoction. Likewayes though concoction be perfect inough, yet may there wante the contentes, if there bee anye notable obstruction or stoppyng of the vaynes, namelpe sepunge the

OF VRINE.

the contentes are somewhat grosse of substance, and therefore vnable to passe, if the waye be any thinge stopped.

After the same sorte shall you iudge of longe fastynge and defaulte of meate, and more ouer of soche meates as are vnapt to concocte. For in all soche cases there can be engendred few or no contentes.

And contrarie wayes though nature do worke many superfluyties, yet if the wombe be so louse that it yeldeth many seges, then as the vryne shall be the lesser, so shall the contentes be fewe or none: for nature then doth expel by sege those superfluyties, which shoulde cause the Contentes.

And lyke wayes, when there is in anye parte of the bodye an inflammation or excessyue heate, which dothe drawe matter to it, other that anye of those partes are weake vnto whiche nature is wonte to expel soche superfluyties: for in al such cases there may wante the grounde and thother contents in the vryne. And as for som of them (I meane crudytie and opilation) they may be well ynough borne with all, vnlesse their continuance be longe.

B. iij.

But

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But nowe agayne, there is great difference touchinge the time of the sicknesse in which it chaunseth: for in the beginninge & increase of sharpe Agues, if the ground be lackinge, it betokeneth great weakenesse of naturall strength, which vnneth may continue vntill the cheefe strength of the sycknesse. And after soche an vyne, there dothe folowe moch wakinge and dysquietnesse, halfe madnesse & troble of minde, and all those shall bee accordinge to the greatnes of the Ague, other extreme or mylde. And somtime it is a token that there shall be a geatheryng soze in sum parte of the body, namelpe if other agreable causes com therewith, as a wynterly dysposition of the ayer, with an vncertaine state of sycknesse, and vnconstant alteration, and meane weakenesse of the patientes power. But in the declynation of the sycknesse, soch vyne ought not greatlye to bee blamed, for then hath the nature escaped the bront of sicknesse, though she be yet weake. Yea, and in the cheefe strengthe of sycknesse (as well as in the declination) it may seeme no straunge thyng, if nature (as though all readye she had the ouer hand) do geather her power together

OF URINE.

together, and drawe a little nourishment
to her selfe, and thereby causeth lytle or no
grounde to appeare. But afterwarde when
she is somewhat refreshed, and dothe more
liberallye nourish the body, then dothe she
shew forth the contentes in þe vyne. And light-
ly the order of the contentes is soche, that
fyyste there appeareth a cloude, whiche after-
warde dothe gather more stronge & weygh-
ty substance, and dothe becom a swymme or
sublimation; and laste of all, when it hath
gathered a ryghte naturall whytensse, and
dewe substance, then will it growe to a
grounde.

Of difforme contentes,

The ix. Chapter.

Other thinges shoulde I here speake
of, as touchinge the Iudiciall of the
contentes, both of their stablenesse,
that is, their contynuaunce in good forme,
and of their due knyttinge, beyng nother
tattered & dysparied, nother yet ouer moche
clodded together. But bycause the exacte
iudgement thereof exceedeth the capacite of

B.v.

meane

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meane wittes (for whose sake I haue wryt-
ten this booke) and can not lightly be percey-
ued of them, but by the instruction of a lyue
ly boyce, I wpll for this time ouerpasse the
exact and perfect declaration of them, reser-
uinge it to a place more dewe: And now we wil
I brefelye ouer runne the other thinges
whiche remayne to bee consydered in byrne,
but yet not without sum mention of those
other, as occasyon commeth: and fyrste those
Dyfforme Contentes which occuppe y place
of the grounde, and therfore take hys name
also.

Dyfforme
Contentes

Of this sorte there are. iij. principall: the
fyrste is in bygnesse of a smale fat che, & read
coloured, which you may call therfore read
fatches, bycause of their likenesse. These (as
witnesseth Galen) ar engendred of the con-
sumption and wastinge of the fleshe, when
the fattynesse is al ready molted away. But
in this there is greate dyfference, for som-
tyme it is only the wastynge of the raynes,
and somtyme of the whole body: as if there
appeare in the byrne tokens of a we conco-
ction, then is that waste in the raynes onely.
But if there appeare in the byrne defaulte
of

Read
fatches.
Epid.

O F V R I N E.

of concoction, (namely being greate) or if the patient haue an Ague, then is it the waste of the whole body, and that standeth well with reason, that when it betokeneth the waste of the whole body, there must needs appeare defaulte of concoction: for in sothe case those partes whiche are the instrumentes of concoction are so weakened, that they can not do their offyce. These Contentes, by reason that they are grosse and heauy, therefore they appeare alwayes in the bottom of the vrinall.

Other difforme contentes there be also, of whiche som are lyke branne, and som like scales. And of those that are lyke branne, there is one sorte smaler, and in other grosser: the smaller sorte is lyke the branne of Wheate that is finely ground, and those may I call fyne branne. The grosser is lyke branne of barley, or of euill ground wheate, and maye therefore bee called grosse branne, for it is thicke as bygge as the other.

The thicke sorte whiche is lyke scales, hath no notable thickenesse, but onely bredthe and lengthe. These three do betoken waste of the strongest partes of the bodye; but yet not all a lyke, as Hippocrates

Branne
contentes

Fine branne
Grosse
branne.

Scales.

to the

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doth declare in the seconde booke of his Prognostikes. Howe bee it, because that place of Hippocrates is so difficulte, that scarcely the great learned men can agree thereon, I will not nowe meddle therewith, but wyl wyte Actuarius mynde of those three.

fine bran When the Ague (sayth he) is grounded in the bottom of the baynes, then there appeareth suche fyne branne. Howbeit, sometimes it is a token of thonely greefe of the bladder beyng scabbed, as wytnesseth Hippocrates in Aphor. lxxv. But then hath the pacyent no Ague: and agayne there tothe appeare tokens of concoction in the vrine. But when it commeth of the whole body, this is the cause thereof: The Ague gettinge ones and preuaylinge vnto the harde partes of y bodye as in those Agues whiche are called Feuers hectyke) then in the struinge betweene those parts and the Ague, the Ague hauinge the mastery, dothe by his violence rase of suche branny scurfe. For the nature of fyre (whose operation the Ague hath) is to worke according as the matter is that it fyndeth, other to melte it, if it be a liquyde and vnctuous thinge, other els to scale it & frette

O F V R I N E.

frette it, if it be harde and vnipliaunt: and the harder that the matter is, the greater scales it fretteth of: which thinge you may see by daylye experience: howe fyre melteth waxe and tallowe, and soche lyke, turninge them into lyquides: whereas of yron & other metals, it maketh scales and not lyquore.

But whan the Ague hath attained and ouerlette, not onelye the substance of the baynes, but also the stronge partes of the body, and dothe melte and waste them, then dothe there appeare in þe byrne, scales, broade and thynne, whiche you shall knowe to com of the whole bodye (as I sayde of the other before) if the paciente haue an Ague, other there appeare defaulte of concoction in the byrne: els if these be absente, it maye com of the blisteringe of the bladder, as Hippocrates wytyeth. liij. Aphor. lxxxi. and namely if there be in the byrne an euill sauour with all.

Scales.

Nowe to speake of the greate and grosse *Grosse* Branne, whiche as it is moche greater the *branne.* þ other, so it doth declare a greater strength of the Ague, and that in the whole body, and all the partes of it, enflaminge and burning the

THE IVDICIAL

the whole substaunce thereof, and therefore is it not onely the worst of them all, but is nygh vnto a deadly sygne: and that, other by the waste and consumynge of the great and strongest partes of the bodye, or els by the burninge or dryinge vp of the blood. Which ij. thynges you maye discerne a sunder by the colour of them. For if they be reade, then com they of the burning of the blood: but if they be white, then com they of the waste of the strongest partes of the bodye.

*Hippoc. 7.
pho. 52.*

Of this kynde of Contentē speaketh Hippocrates, sayinge: In what so ever Agues there wth appeare groudes lyke vnto grosse Branne, it is a token that the syckenes shall continewe longe. Whiche sayinge Galene wthe vnderstande so to be trewe, if the pacyent haue sufficiente strengthe to continewe with soche sycknesse, els it may bee a sygne rather of shorte lyfe, then of longe sycknes. For as þ token is commonly deadly, so those fewe that do escape, do recouer hardly, & not without longe sufferance of the vyolence of that cruell Ague.

Nowe as touchynge the foreknoweledge of it, whether the pacyente maye endure
with

O F V R I N E.

With it or no, that shall you gather of the multitude, order, and stableness or unstableness of it. If or if they be manye in number, & proceede to worse and worse, then is it an euill and mortall sygne, and dothe declare that nature is weryed and dothe quyte faynte thorough the waste and decay of the whole constitution of the body: But contrary wayes if they appeare fewe, and do alter continuallye vnto lesse euill tokens, then is there good hope of healthe. And thys shall suffice as touchinge these.

Nowe to speake of the reasse, of the ragged scrappes, heares, and other lyke: If yste you shall vnderstande, that somtyme a good ground is cōwpeled with certen euill and vnconcocted fragments of all sortes of humours. for somtyme there appeareth with þ cōtents certain ragged scrappes, enclining in colour toward a yellow, other a whyte, or els som soche lyke, if those appeare in great quantity, they declare the matter to be halfe vnconcocted, & that þ humour (whose scrapps they are) doth abounde in the depth of þ body & is adust or burned; but if they be few, then declare they þ malice of þ humor to be milder and

Ragged
scrappes.

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and that the vse of euill meates dothe cause them. the greater that soche ragged scrapps are, & lesser adustion of humors they declare to be in the baynes, and the lesser they bee, the greater heate they do betoken. For the cause of soche ragged scrappes is excessyue heate, which dothe turne those humoures into a thicknes, and as it were a bony nature, by reason that they haue remayned longe in certaine vaines, and were nother dissolued nother extenuated, nother yet quickly expelled by vryne.

Hearres.

Besides these there are hearres of sundry lengthes, sum an ynche, and sum an handfull long, sum longer, and sum shorter: and these are in colour whytely, and do betoken grete of the raynes. These are ingendred in the water pypes, whiche go from the raynes to þe bladder, so þe as long as those water pypes are in length, so longe may those hearres also be: whiche are a grosse and baked humor, wrought in forme of a heare.

4. Aph. 76

Of those speaketh Hippocrates, sayinge: In whose vryne so euer there with appeare little peces of flesh, other as it were hearres, those same com from the raynes namely, if
the

O F V R I N E.

the byrne be thicke. Howbeit these at some times sene in soche mens byrnes as fele no grese in the raynes, but only haue fedde som continuinge space on flegmaticke meates, whiche will prepare matter to soche diseases, as they do also to many other greeses, of which to speake in this place it is meete.

But to go on wth this thinge that wee haue in hande, beside soche ragged scrappes & heares (as I haue spoken of) there appeare sometimes in the grounde of the byrne, and also dysperkeled abroad in the byrne it selfe, sundry & diuers kyndes of mores (as it were) whiche we declare that there is greese dyspersed in sundry partes of the body.

Notes

And this now e may suffice, as touchinge contentes of euery kinde: therefore now will I a little repeate out of Actuarius of the diuersity of iudgement, by the places or regions of the Contentes.

The places of the Contentes

That grounde which fleeteth nygh to the bottom of þ byrnall, being in other poyntes also good and mylde, doth betoken no straunge thpng. But if it be vnconcoct and disformed, it betokeneth defaulte in nature. And if his

The lower region

H. J.

partes

T H E I V D I C I A L

partes be disparted a sunder, it betokeneth a dulnesse in nature, whiche dothe not resyst the rebellion of noysum humors. so that in such case there appeareth neede, both of lōge tyme, and also more strength to ouercome that euill. But as it is commendable that þ grounde fleete mygh the bottom of þ vrinall, so is it dyscommendable if it lye flat on the bott om of the same.

The mid
e res
ms.

Nowe as touchinge the swymme or sublimation, if it be good in coloure and other wayes, then dothe it dyffer onelye in place from a righte grounde: and that cometh of an vnaturall wyndynes, whiche maketh it to be so lyghte, and to fleete aboue his dewe place: but if his coloure and lyke other poyntes bee euill, yet then dothe it betoken lesse euill then if it were in the righte place of the grounde.

The hig
est region

But nowe as touchinge the thynde and hygheste region, whiche is the place of the cloudes. If there appeare a lyghte and thyn cloude, it betokeneth no smale greefe of the headde. But this difference is there in the cloudes: the better that they be in coloure & substance, þ farther they differ from a ryght good

good & naturall Content, and therefore neede they longe tyme to returne thereunto. And contrary wayes: the worse that they are in colour and substance, the lesse they are to be blamed, by reason of their place, whiche is so moche dystant from the natural place of Contentes. For this is a generall rule: The lower that good contentes fleete in þe byrne, (exceptyng alwayes soche as cleue to the harde bottom the better they are. And contrarye wayes of euill contentes & soche lyke, the hygher they fleete, the lesse euill they betoken.

Now to make an ende of this. You shal obserue a certaine proportion þis betwene þe partes of þe byrne & the partes of mans body. The highest parte of þe byrne to the betoken þe hygher parte of þe body, namely the head, & soche other nere vnto it. The middle region of þe byrne to the represent þe middle partes of man, as þe breast, the bowels & the partes about them. The nether region of the byrne to the purport þe lowest partes of man, from the bowels downeward. And if you marke well this proportion, you maye the easer iudge the grekes of the partes of manne.

The proportion
the regions,
to the partes
of man.

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For when the contentes whiche in colour and substaunce are naturall, and yet by the abundaunce of wyndynesse be lyft vp to the hygher parte of the bryne, it declareth som great payne to be in the head. And in lyke manner, when the swymme or sublimation dothe declare greefe, that greefe must be iudged to be in the myddlemoste partes of man (as I sayed before) and so of the other.

Agayne, as this proportion betweene the regions of bryne and the partes of mannes body doth declare þ place in certayne heygth, so dothe it in bredith also by lyke proportion, if you to duly marke the syde vnto which the contentes do declyne.

And if you marke wel what I haue sayd, you may perceyue that þ only cause of moste soche grefes, when the contents is only disordered in place, commeth of an unnaturall wyndynes: but yet commonly annexed with phlegmaticke and unconcocted matter.

bubblis

And as this wyndynes dothe cause disorder in the contentes, so it causeth also another kynde of thinges not to be neglected in bryne, and that is bubblis: which somtymes flote in the ryng or garland only, and somtymes

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tymes in the middes of the byrne only, and o-
ther tymes we couer the whole face of the
byrne.

The bubbels whiche stande rounde about
ouer the garlande only, and continewe with-
out partinge, if they be of the same colour
that the byrne is, they declare great payne to
be in the head: and that in all partes of the
head, if the bubbels ioyne togeather with-
out partinge. But and if they occupye only
the one halfe of the garlande, the is þ payne
in the one halfe of the head. and so forthe
may you iudge by lyke propozcion.

But if they do parte in sundry places, and
ioyne not all togeather, it is a token that þ
payne is the lesser, and commeth of a wea-
ker cause. The more yellower that their co-
loure is, the greater they declare the payne
in the head to be. If they bewhite, or rather
whytishe, and stande about in the compasse of
the garlande, they betoken little payne or
none. And if the byrne bee thinne with all,
they betoken weakenesse of natural heate,
or els the oppilation and stoppyng of the
raynes, namelpe if there appeare no ground
in the byrne. This is the Hippocrates wpt- 7 Aph.
B. iij. nesse,

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nesse, saying: When in the bryne there swim
meth bubbels, they betoken greefe in the
raynes. and also that it shal long contynue.
The reason of the longe continuance (as
Galene and Philotheus doe bothe declare)
is bycause that the greefe commeth of colde
and tough phlegmaticke matter, whiche al-
wayes is longe before it maye overcome.
Plinye also sayth, that that bryne is euill,
which is full of bubbels & thicke: in which
if the ground be whytte, it is a token that
there shall be greefe other about y^e ioyntes,
or els about the bowels. Howbeit, yet some-
times the bubbels are not an euill token,
but contrary wayes a good token of conco-
ction, and declare that nature wth the nowe ap-
ply her selfe whollie vnto concoction. And
this do y^e bubbels signify, whē they appeare
in y^e water, in which they were not sene lōg
before. And therefore in an Ague, we may
cōiecture y^e declination of it, whē we se bub-
bels to appeare after that sorte: except it be
so, that they appeared in the bryn at the be-
ginning of the sycknesse, & hath so continued
still: For then they declare greuous payne to
be

lib. 28.

6.

3

OF VRINE.

be in þ head, yea and þ daungerous if þ vrine also be thin in substaunce. But if þ substaunce of the vrine be thicke, then the bubbels are not so euil a signe, nother declare so greuous daunger.

Somtimes in the stede of bubbels which do not appeare when they should, it sufficith þ there appeare a grosse some, (as it is some-
times sene to rise vpon wyne) and it toth be-
token euen þ same thinge þ the bubbels do,
especially in the declination of the ague, of
which I spake a little rather.

These bubbels do appeare very thicke about the garlaud, in þ byrn of him that hathe the yllshew of sede, or waste of nature. Somtime also there are sene in the bubbels certaine smale scrappes (as you wolde say) moch lyke heres in grossenes. & of soch length sūtyme þ they reache frō þ one side of þ bubble vnto þ other: & sūtimes lōger, & sūtimes shorter. which thinges may com other of þ wasting of þ raynes, other els of þ sheding of nature.

The cause of the generation of bubbels, and also of the disperlynge and eleuation of the contentes, is an vnnaturall wyndines. of whiche, as there are dyuerse kyndes

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moche differing a sunder, partly in multitude, partly in substance, and partly also in quality, so with the bubbels engendred of them, diuersly vary, accordinge vnto those differences, whether they be sole and seueral, other ioyntly many knytte togeather. But wyndynes, if it be grosse, then with it puffed vp such bubbels: and if it be subtile, then with it rather worke a dyspersion in the contentes, & is not able nor meete to cause bubbels. And hereby may you knowe the qualite of the wyndynes, and lyke wayes also the quantite. For there appeareth lesse quantite of wyndinesse to be where the contentes only are dispersed, then where suche bubbels be engendred.

Now as touching the other qualities of it, as heate & colde (which are the cheefe qualities in dede, & most actiue) you may iudge them by the coloure of the bubbels. For as pale coloure & other low colours declare coldnes of the wyndines, so high colours enclining toward yellow or hygher, be certaine tokens of heate.

Bubbels that are smale, and thicke knyt togeather in the garlande of the vyne, with betoken a grosse wyndines, whose cause can
not

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not easely be vanquished: for the grosse-
nesse and toughnesse that is in them, will not suf-
fer them to swell greate, and that causeth
them to be so smale. And contrarie wayes,
the greater that the bubbels be, and þ more
boulded, the more they declare that wyndi-
nesse, that causeth them, to be seuered from
toughe matter. More ouer, the colder that
soche wyndynesse is, the lesser greefe is felt
of them.

Bubbels in the vryne of olde men, name-
ly beyng greate and large, do betoken colde
wyndynesse; but somtyme soche bubbels are
a sygne of a reuome distilling from the head
into the lyghtes, especially if the pacient at
the entringe of sommer were verpe hotte,
and so did drinke moche, whiche matter, the
head beyng dried, did drawe vnto him, and
did distill agayne parte of it downe into the
lyghtes, whereof commeth a cough: & parte
of it into the wombe, which thereby is mo-
ued to laze.

Of the garlande and other lyke thinges.

AS I haue compendiouslye, and yet
not very flyghtly spoken of those for-
mer partes, to be considered in vryn,

B. b

so

THE IUDICIAL

so will I briefely speake of a fewe more, whiche may not be well omitted, & so make an ende of the Iudiciall.

The gar-
lande.

Firste therfore in the ouer parte of the byrne, rounde about þ edge of the byrn there appeareth a garland, circule, or rying, which doth there appeare, by reason that þ hygher parte of the byrne beyng thinner than the rest, and more subtiler, and therfore doth not onely more soner alter, but dothe more redy er declare þ alteration. Howebeit somtyme there dothe appeare no rying at all: and that is, when the coloure of the byrne, and of it, is all one, by reason of the greate force of þ cause whiche altereth the byrne: but yet so that nature dothe matche that humour, and is nother ouercommmed by it, nother yet hath overcommmed it. For if nature haue playnlye other gotte the victoerye, other losse it, then is there an other coloure in the garlande, then is in the rest of the byrne.

Nowe if the coloure of the byrne be euill, and the coloure of the garlande better, it is a token of healthe. As if the coloure of the byrne bee yellowe, read, or crymsen, or anye soche lyke, and the coloure of the gar-
lande

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lande be whyte, or whytely, it is a token full of good hope : but when the coloure of the whole byrne is euill, and the coloure of the garlande worser yet, then is it an euil signe. As when the coloure of the byrne is grene or purple, and the garlande worse coloured, then is it a playne token that nature is ouercommē, and that þe euill humoures haue gotten the ouer hande.

Of these more particulerlye dothe **Egidius** entreate, but yet not more truly nor more suffyciently: his wordes are these : If the circule of the byrne be thicke and waterye, it is a token that the hynder parte of þe head is oppressed wth phlegmaticke matter: but if it bee purpell coloured and thicke, the is the fore parte of the headde ouer charged with blood.

A pale and a thynne cyrcule declareth the lefte syde of þe hedde to be troubled with melancolye matter: but if it be read and thynne, it betokeneth choler to abound in the right parte of the head.

A Reddye or Ashe coloured circule, Reddy or dothe sygnifye the fallynge of euill, tho^{ugh} ash colour rough the greate greefe of the byrne.

And

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And farther declareth that soche greefe shal proceed by the senowes into þ other partes of the bodye. But if after soche a leddye colour there followe a reddishe colour, that is a good token : for then doth nature gather strengthe agayne, and the powers of þ brayne reupueth.

Greene.

If the colour of the garlande be greene, and the pacyente haue a burninge Ague, it is so be feared leaste that the aboundaunce of choler shall cause a phrensy.

Blacke.

Blacke colour in the circule dothe somtyme betoken mortification, & somtyme onely extreame heate. But these shall you distincte (as I sayed before of the byrne selfe) by the order of the colours. For if greene colour went before, then dothe þ black betoken adustio thorough heate: but if his colour laste before was ashe colour, the is it a token of deathe, comminge thorough the dominion of colde. And this as touchinge þ colours may suffice for this time.

Quivering
in the
Garland.

Somtimes also you shall perceiue a quivering and trembling in the garland, and þ declareth greefe in þ backe bone. And thus many tokens be taken of the circule or garlande.

OF VRINE.

garland.

Sometimes there will appeare fleetinge fattyneſſe
on the vyne, a certayne scumme or fattines;
sometime lyke droppes of oyle, and sometime
lyke a thyn spiders webbe: and these bothe
do betoken the meltinge of the fatte within
the body, as Hippocrates wytnelleth in his
Prognostykes. how be it in his Aphorismes 7. Aph. 36
he dothe assigne it as a token of the greife of
the raynes peculiarly, sayinge: In whose v-
rine there fleteth fattyneſſe, and that moche
at ones, they haue payne in the raynes, but
shall not longe endure.

This Aphorisme dothe Galen vnderſtand
ſo to be trew, if that fattyneſſe appeare quick-
ly and moche at ones: els if it com by little
and little with longer continuance, ſo doth
it not betoken waſte onelye of the fat about
the raynes, but rather throughout þ whole
bodye: whiche ſigne yet is not alway euill,
excepte it continue longe: for if it conty-
new but a little while, it declareth no great
euill.

Nowe to go forth with other ſignes. Scindings
If the vyne haue a ſynkinge ſauoure, it is ſauoure of
euer an euill ſigne, for it dothe betoken ſum vyne.
putrefaction

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putrefaction, more or lesse, as of the bladder onely, by sum blyster or soze in it : and that moste certainlye, when the synche is verye greate, and there appeareth also scales in þe byrne, and matter . But if there bee matter in the byrne, and the synchyng saoure but meane, then dothe it declare the soze to be in sum other parte of the body. But this euer is trew, that matter in byrne is a token of a soze . And if in continuance of tyme the matter and synche do abate, it is a good token: but if they other continewe or increase, it is an euill sygne. If the byrne do synke, and there appeare no matter in it, then is it a token of sum mortifying. For if there bee in the byrne meane tokens of concoction, then is the mortification in som one parte of the body: but if the other sygnes in the byrne be euill, then is that mortification rather of the whole body, then of anye one parte of it.

And thus haue I ouerminne brefely the cheife thynges to bee consydered in byrne, whiche (I saye) are appertaining or annexed to the byrne it selfe . Howe bee it two other thynges there ar, which though they be

OF VRINE.

be more playner then these other, yet maye they be ouerpasse no more then the other: that is to say, blood commynge forth with the vryne, & grauell expelled therewith also.

Blood comminge forth with vryne, doth Bloodde. declare sum soze to be in the raynes or bladder (as Hippocrates wyrteth in his Aphorismes) other els sum bayne to be broken about the raynes: namely if it com sodenlye, & without manifeste cause. How be it, as Galen, Dribasius, and other dyuerse do declare, and reason also with experience doth confer, there may appeare blood in the vryne also, if that there be soche a soze in the lyuer, or in the Masse. But in any of these cases, the payne felte in the place, & parte, wyll utter from whence the blood commeth.

Nowe to speake of grauel. Hippocrates sayeth: In whose vryne there appeareth grauell in the bottom, they haue the stone in the bladder, or els in the raynes, as Galene addeth: but commonly if the stone be in the raynes, the grauell will be read, as Hippocrates declareth in his fyrst booke of his Epidimies. And thus nowe will I make an ende of the Iudiciall of vryne.

Grauell.

Of

THE IVDICIAL
Of the commodities and medicines
of vryne.

The xi. Chapter.

The greatest commodity of vryne is
all ready declared: that is, that it doth
declare vnto man, the manyfolde dy-
seases whiche happen vnto him: and there-
by, dothe not onely geue him knowledge of
the cause, and so consequently of the cure of
the same, but also warneth him before of
the greefe to com, whereby he may take an
occasion to eschewe it, if hee will bee dyl-
gente.

Plinie.

Vryne of
manne.

Nowe as this is the greatest commodi-
tie of vryne, so it hath manye other as wel
in vse of medicine as other wayes, of which
I will wryte sum, though not all. And firste
out of Plinie, whiche resytereth straunge o-
perations of the vryne of a Hedgehogge, &
of a beaste that the Grekes cal Leontophō,
and moreouer of the beaste Lynx, whiche I
omitte nowe with many other: but this wil
I not omit, that Dioscorides sayeth: That if
a manne let his owne vryne droppe vpo his
feete

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feete in the morninge, it is good agaynste al euill. And that it is good for the gowte, we may perceiue by Fullers, which neuer haue the gowte: by reason that their feete are so often washed with it.

The same Plinie writeth that the bryn of an Oystryge, will doe alwaye blotches and moles of ynke.

Also that if bryn be tempered with water of lyke quantytie, and so powred at the rootes of trees, it will bothe nourish them (as manye men say) and also dryue all noyauce from them.

The bryne also of menne or of oxen, tempered with honye, & geuen to beis, will cure them that are poysoned with the flower of y Cormier or Cornoiller tree.

And lyke wayes if beanes be steeped in bryne and water. iij. dayes before they be sowed, some iudge that they will encrease exceedingly. Dioscorides sayeth, That a mans owne bryne is good to bee dronke for stynge of adders, & against poiso: & also against the dropsy, when it hath begyn. and for the stynge of sea Adders, of Scorpions, and Dragons: it is good to soke the stinged part

I. i. with

Urine
man.

Ostrea
urine.

Beis

Beanes

Diosco-
rides.
Styn-
ge of
adders
etc.

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iges with all.

The bryne of Dogges is good to loke the place that is bytten with a Dogge : and to cleanse maunginesse, & ychines, if salte peter be added thereto. And that that is olde wyl more strongly clense scales, scurfe, scabbes, & hotte pulshes. Also it stayeth frettinge sores, namelye on the priueye members. Furthermore it styncheth matteringe eares, if it bee dropped therein, and if it bee sodde in the rynde of a Some Granate, it expelleth wormes out of the eares.

ides
ne.

The bryne of a Chylde vnder .xiiij. yeare of age, dothe cure the toughnesse of breath, if it be dronken. If it bee sodde in a brasen vessell with honye, it healeth creythes, and also the webbe and the rey in the eye. There is made of it and copper, good soulder for golde.

Dreggs
orne.

The dregges of bryne is good for saynte Antonyes euill, if it be noynted thereon: so þ (as Galene dothe wysely adde) the soze be cooled firste with sum other thinge, and bee not burninge. If it bee heated with oyle of pryuet, and layed to the wombe of a woman, it wyl aswage the greefe of the mother, and cureth also the risynge of the same. It clen-
seth

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seth the eye lyddes, and the creythes in the eyes.

Ore stale beyng tempered with myrre, & dropped into sore eares, healeth þ payne of them. The bryn of a wylde bore, is of the same vertue, if it be kepte (as Sextus Platonius wyrteth) in a glasse, and dropped warme into them: but it hathe a more peculiar propertye in breakinge of the stone, and to expell the same, if it be dronke.

Gotes bryn dronke every day, wth Spicknard, & .ij. ounces of water, is good for the droply: for it expelleth bryn by the sege, and it cureth payne of the eares, if it be dropped into them.

Asse pyffe (as it is wrytten) is good for þ greefe of the raynes, if it be dronke.

Mules stale (as Paulus Aegineta sayeth) is good to heale payne in the ioyntes.

The stale of Camels and gotes also, doth prouoke sege: and therefore is good for the that haue the droplye.

Sextus Platonius sayeth, that Gotes bryne (if it be dronke doth prouoke womans termes, and cureth payne in the eares beyng dropped into them: and beyng

I.ij. mixed

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mpred with mullet wyne, and so dropped in-
to the eares, it draweth out matter, if there
be anye.

Bilde
re.

The byrne of a wilde Boze with mullet
vineger, is good for the fallinge euill, if it
be dronke.

Dogges
ffe.

A Dogges pylle tempered with dust, and
layd in wolle, wil heale cornes meruelouse-
ly, and destroy warres.

hildes
me.

A Chylde's byrne will heale the stynging
of a Bee, Waspe and Hornet, if the place be
washed there with.

Mannes
me.

A mannes byrne will clense the freckels
and spottes in the face. And if a woman can
not be deliuered of the after burden, let her
drinke mannes byrne, and she shall be deliue-
red straight.

Columel-
la.

Columella sayeth, that the beste dunging
for yonge thottes of trees, is mannes brine,
namely which hath stande halfe a yeare. For
if you water bynes or apple trees with it,
there is no dunge that will cause so moche
frute as it will do: and not onely that, but it
causeth also the saueur and the tast both of
the apples, and of the wyne, to bee moche
the better.

Shepes
brine.

Constantinus

O F V R I N E.

Constantinus Africanus sayeth: that the vryne of a sheepe oz of an ore, with sum hott oyle, is good for the greeke in þe eares that commeth of colde. Uryne (as Vitalis de Fur no sayeth) fretteth, dryeth, and burneth: and is good for the greeke of the splene, if it bee dronke, as Gentilis writeth.

Constantinus Africanus

Vitalis

The vryne of a male asse (as the same Vitalis sayeth) tempered wth Pardus, dothe encrease and preserve heare.

asse

And as sum say (by the writing of Marcellus Virgilius) vryne is of no smale nourishment: for diuerse folke in the tyme of dearth, haue ben preserved by the onely vse & drynkinge of it.

M. Virgilius.

Also Marcellus the practitioner, in the xxviij Chapiter dothe wytnesse: that the vryne of a man is good for dyuerse diseases of the wombe and bowels, and namely for the collyke: bycause that partely with prouokinge of bomyte, and partely by occasion of seges, it expelleth strongelye all noysum humors, and for the same cause dothe comen practitioners keepe it yet still in dayly vse.

Marcellus.

Ulderycke Butten also witnesseth, that he did driue away þe Ague aboue viij. times,

Uldericus Buttenus.

J. liij.

with

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with the onely drinkyng of his owne bryn,
at the beginninge of his syckenesse. And ma-
ny still doe vse the same practise, & it proueth
well.

Masili-
us Sici-
nus:

Lyke wayes Marsilius Ficinus writeth
that menny men doe vse to drinke bryne for
þ pestelence: which thyng did Galen write
long before him, and also Paulus Aegineta:
and we testifie also, that it preserued them
þ dranke it: at þ least way as they thought.

Galen.

All bryne (as Galene writeth) is hott in
vertue, and sharpe (as sayeth Aegineta) how-
beit, it differeth accordyng to them þ make
it. For the hotter they are that make it, the
hotter is it also: and lyke wayes, the col-
der bryne commeth of a colder bodye.

Masili-
us Sici-
nus:

Mennes bryne is the weakeste of all o-
ther, except tame barrowe hogges: for they
in verie manye poyntes agree with man:
but the bryne of wilde bores is stronger.

Mennes bryne is of as stronge clen-
synge vertue as anye thinge els, and there-
fore we fullers vse it to scower and clense
their clothe. And in cure of greeces also for
the same reason, it is vled to soke, & washe
maunginelle, and scabbydnesse, and runninge
sores

O F V R I N E.

sores that are full of corruption and fylth, and specially if they haue in them putrified matter: & for soche sores on the priuy members it is good, and for matteringe eares, & for scales and scurfe, if the head bee washed in it.

I haue healed with it many times sores on the toes, namely whiche came of bruses, and were without inflammation, and that in seruantes and husbandmen, which hadde a iorney to go, and no physition with them, biddinge them to weete a smale clout with it, and to put it into the sores, and then to bynde a cloth about it: and as often as they lysted to make water, to let it fall on theire sore toes, and not to take the cloth away til it were quyte hole.

That medicine which is made of Childes Chrysos-
collar byrne, called of sum men in Breke, Chrysocola (that is to say, golde soulder) bycause me vble it to soulder golde. This (I saye) is exceedinge good for sores that are hard to heale. For this medicine is vble for the cheifeste, mixynge it with soche other thinges, as are good for soche lyke sores.

In y time of pestilence, in Syria, many
dyd

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byd drinke Childrens vyne and mennes also, and thoughte that they were preserved by it.

chus
stes.

Of vyne also, doo Alchumyistes make diuerse thynges, as salte, & other thynges mo.

And manye other commodyties there be of vyne: as for washyng and scouringe, and other lyke, which for brevenes I ouerpasse, and the rather, bicause they are commonly knowne of all folke.

Of the dyseases touchinge vryne, and the remedies for the same.

NOW to come to that I promysed, as touchinge the greifs whiche hynder vyne, or expell it disorderly, other in tyme oftener then is meete, other in qualite, with other fashon, then is agreable to it, or lyke other sorte, I wyll breselye wyte, not entendinge to teache the arte of curinge them, (whiche wolde require a longer treatyse, and a meter place) but onely to name certayne of the mooste common diseases, and to set after them soche symple and vncompound medicynes onely whiche cure those

OF VRINE.

those greefes.

Firste therefore, touchinge the hynde-
raunce or stoppyng of vryne : it is not vn-
knownen, that one commō cause is the stone, Stopping
of vryne.
whiche somtyme is in the raynes, and som-
tyme in the bladder. I shewed you before, &
commonly you may discerne those two a su-
der, by the colour of the grauell : but & more
sure token is the greefe in the sicke parte.

Now for the cure of the same, both these
medicynes serue, which followe. But as I
haue alwayes sayd, you shall vse them with
the counsell of sum learned phisicion : for
there is greate difference both of & greefe,
and of the medicynes.

Medicynes for the stone, bothe in the
raynes and bladder.

Astra Bacca.

Harebell.

Ameos.

Kneholme roote and
beryes.

Sower Almondes.

Angle toches sodde. Wadder roote.

Betony.

Hyghe Malowes sede
and roote.

Bryony roote.

Bylgrumme.

Mogworte.

Chamamell.

Perseley.

I. b.

Lapers

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Capers barke, namely of the roote.	Belliter of spayn.
Harret seed.	Pyony berpes.
Clotte seed.	which ar black.
Docke roote.	Kadyche.
Fenell seed, and roote.	Sampere.
Gotes blood.	S. Johns worthe
Gladyan.	Sperage.
Gromell.	Seholme.
Gumme of Plumtree,	Swynes Penel.
and Chery tree.	Sothernewood
A hedge Sparrowe.	seed.
Tutsan berpes.	Tente worthe.
	Water plantayne.
	Winter Syllofer.

And besyde these, are dyuerse other.

Also the stone it selfe that came from a man, beyng brayde and dronken, wil breake and expell that other within him.

Besyde the stone also it chaunceth the vryn to be clene stopped, by reason of weaknesse of the expulsive vertue, and somtimes thorough cloddes of blood, which rest in the masse. Somtimes also thorough tough and clammy humoures: and sometime thorough som swellinge within the yarde, and dyuerse other wayes also, of whiche the declaration

is

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is to longe for this place and time: but an o-
ther tyme of them I entende to wyte at
large, and of al other grefes of mans body.

But to retozne to this matter that is in
hande. One other stoppe of vryne there is,
whiche to the not cleane let it, but causeth it
to auoyde lesse then it shold: and this com-
meth of lyke causes as that ether lasse dyd,
saue that the cause is lesse, according as the
stay of vryn is: and therfore the cure in both
is moche lyke. For if it com of weakenesse
of the expulsiue vertue, then with the vse
of other hotte meates and drynkes, those
medicynes are good which do prouoke vryn
as these be that followe.

Medicynes which do prouoke vryne.

Anise seed.	Lase sauery.
Allysaunders.	Lekes. Myntes.
Alkakengi.	Margerom.
Basyle.	Maydenheare.
Bylgrum.	Naue w. Nepte.
Lammoche.	Negalla Romana.
Charlocke.	Pettle. Pepper.
Theruell.	Pye Ryall.
Carawayes.	Ruynces.
Calamus aro.	Rew. Rosmary.

maticus

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maticus.	Korquete.
Cubebes.	Sauyne.
Dictany of Candy.	Sage. Sauery.
Dragance.	Tyme.
Fumptorpe.	
Fatchys.	Ualeryon.
Flower delyce.	Wylde margerom.
Barlyke.	Wylde Perleip.
Grounde pyne.	Wylde Tyme.
Gynger.	Water Cresses.
Helecampane.	Woodbynde.
Honye.	

Juniper and the berries.

with mennye other, and namely those for þe moſte parte, whiche I named before to bee good for the ſtone. But there muſte be diſcretion in the uſe of them.

Exceſſe of
me.

Besides thoſe, is there a diſeaſe named þe Strangury (whiche ſum corruptlye call the Strangurion) in whiche dyſeaſe the vryne dothe continuallye droppe forth, as faſte as it commeth, into the bladder. and therefore may it well be noted the fyrſt kynde of ſoche greekes as prouoke forth, and forther vryne exceſſiuely. For that Strangurye theſe medicynes followinge are noted good.

Medicynes

OF VRINE.

Medicynes for the Srangurye.

Alplaunder.	Sperage.
Astra Bacca.	Scholme.
Brokelyme.	Spatula Fetida.
Ceder berpes.	Turpentine washed.
Ceterake.	
Calamus aroma- ticus.	Wilde Fenell.
Gladyane.	
Knotte grasle.	Water myntes.
Kneholme.	

But you muste consyder (as I haue often sayed) that as þe dysease may com of sundrye causes, so it muste haue sundrye cures. For mooste commonly these are good that I haue wyrtten: yet soche maye be the cause of the sickenes, that they may do harme: therfore take alwayes counsell of somme learned physition.

An other kynde of excessiue makinge of vryne commeth of the weakenesse of the retentiuue vertue in the raynes, whereby the pacient pylleth as faste as he drynket h, and that in lyke quantytie. This may I call the flure of vryne, or pissynge euill: or after the imitation of the Greekes, the pylle gowte.

Flure of
vryne.
Pissynge
euill.
The pylle
gowte.

For

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The pisse
soute

For which dysleafe it is not greatly cōmendable to set forth medicines with the only bare names. Howbeit, if I do it, I truste no man wyl the rather myluse them, namelye beyng warned so often to take no medicins wout counsell, & specially in this thinge: for sum of þ medicins must be receyued inwardlye, & som of them emplaced outwardlye.

Medicynes for the pissinge euill.

Apples.	Lycorie.	Comferye.
Dates.	Endyue.	Paritarye.
Elecampane.	Penny worthe.	Lettis.
Berys.	Lyntels.	Pome granat.
Myrtell beryes.	Purselane.	
Syght Maæ.	Uyne leaues.	

Other defaultes there be of excesse of vryn, as of them which can not kepe their vryn, & namely of childrē, which pisse their beddes. This dysleafe cōmeth often times of þ dissolution of þ muscle which should kepe þ vryn, & therfore requireth cure meete for it, & vymeete for this place, & soch shortnes. Wherefore for this tyme here wil I make an ende, trustinge þ all men will w as gentle hearte receyue this my wytyng, as I of gentelnes haue taken the paynes to set it forth.

Additions

OF VRINE.

Additions.

Of the diuersities of coloures, and of the makinge of them.

Because that it is not very easye for every man to distincte coloures duly a sinder, I thoughte it good at the ende of this booke, a lyttle to touche the distinction & makinge of them, namely of soche as are mentioned before in this booke.

Mylke whyte, by the name it selfe dothe sufficiently declare what it is: for it is the very coloure of mylke, though the substance need not to be so thicke in the bynde, as in þ mylke, for the colour must be vnderstande seueral from the substance, both in this & all other coloures: which thinge wolde bee remembered, for it myght els (as it hath often done) deceyue the simple folke.

Horne whyte in lyke manner hathe hys name of the thing that it assimuleth moste: for it is lyke the whyte and clere parte of a horne of a lanterne, or soche lyke.

Gray, is lyke the whyte parte of a mans nayle next vnto þ ioynte, or like hore heare, þ is not very whyte: for Gray is so moche darker

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darker then hozne whyte, as hozne white is darker then mylke whyte.

Pale.

Pale colouré hath a certain appearaunce of yellowe in it, but it is exceeding lyttle. If you seethe a pese of þ rynde of þome Grana-
nate, and then put to it thysle as moch clean water, it will be a pale colouré.

Flaxen.

But if you put thereto a little oz none of clene water, it will be flaxen coloured that is sumwhat more yellower then pale.

Palewe.

After it followeth palewe, whiche is a kynde of light yellowe, sumthing lighter in colouré then Crowne golde.

Yellowe.

For the colour of pure golde, is an angel oz royall is a right yellowe colouré.

**Light
saffren.**

A lyghte saffren colouré, is that colouré that saffren dothe make when it is stepe in water, and layde lyght on any whyte. For if it be layde on deepe, then dothe it make a full saffren colouré. For that is called a saffren colour, which saffren dothe dy, & not þ, that is in þ saffren it selfe. For þ is a verye read, & is hygher then claret, whiche is a meane colour betwene saffren & read: as if it were made of them bothe myxed together.

Saffren.

**Read.
Claret.**

Crymsen.

Crymsen is a darke bloody colour, wel known

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knowen by his owne name, but is not in byr-
ryne so lyghte as it sheweth in cloth. Purple.
Purple, needeth not to be moch descrybed, beyng
so commenly knowen, howebeit if you will
see the makynge of it, mixe a darke crymsen
with an orient blew, and it will bee a pur-
ple. And bycause that menny men bee decei-
ued in the latyne name of this coloure, you
shall obserue that it is not that, whiche in
latyn is called Purpureus color, (as mooste
menne thynke) for that is rather a crymsen,
but it is called more peculyerlye Purpura
violacea, or Passeus color.

Blew coloure is the colour of the cleare Blew.
skye, or of asure. Howe be it, in byr-
ryne it is not so orient: but if you wil mixe pure whyte
(as whyte led, or pure lyme) with due por-
tion of right blacke (as cole duste, or other
lyke) then there will of these amounte that
blew, which is ascribed to byr-ryne.

Greene is a compounde colour, of blew Greene.
and yellowe duly tempered togeather. And
the right greene haue I in this boke called
a starke greene. But if the yellow do exceede
in it, then is it a light greene: and contrar-
y.

wayes: if the blew do exceede, then is it a
darke greene.

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darke greene. Of this greene dothe Dioscorides meane, when hee dothe saye of diuers herbs, þ their leaues be blacke: & somtyme when he noteth whitelines to be in herbs, he meaneth a lyghte greene, though other tymes he understandeth thereby a certayne hoynes, of whiche thinge in myne Herball you shall reade more exactely.

lyghte.

Oylve colours dyffer from greene oylve in their lyghtnes of hewe, and thymnes of substance in the byrne, where they appeare.

lyghte.

The lyght oylve is somewhat lighter (or rather brighter & more glittering then lyghte greene. So is the starke oylve brighter then the starke greene, and the starke oylve, then the darke greene: whiche all commeth thorough the thymnes of substance in the byrne.

Starke
Darke.

lyghte coloure

As the coloure is darker then blew, and is made of the same sorte as blew is, saue that it requireth more of þ blacke by twofold. This is the coloure of leade, which is moche darker then the ynnner parte, though in dede bothe are one coloure, and dyffer onlve in bryghtnesse and darkenesse: whiche oughte rather to bee called the hewe of coloures, then

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then colour.

Nowe as for blacke, I neede not to speake ~~blacke~~ anye whytte: for as all men do knowe it, so these very letters do shew it, which though of all other it be the moste deadlye, yet is it surely of all the moste myghty: for it overcommeth all coloures, & none can chaunge it: so that well it may be called the colour of death. For as death overcommeth all bodies, so blacke dothe dampne all coloures: besyde that it is the messenger and token of death, whiche is the ende of all thinges, and blacke the ende of coloures.

The exposition of certayne wordes.

Nowe for bycause I was enforced to vse som (though but fewe) termes in this booke, which be not well knowen of the moste sorte of men, though a great number knowe them wel ynough, by often talkinge with physitians, I thoughte it good here to declare som certayne of them, for the ayde of the moste simple sorte.

Ages.

Bycause that in þe iudgement of byrnes, the differences of ages oughte to be consy-

dered,

dered,

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dered, you shal vnderstand that the cheefe dif-
 ferences of them are .iiij., that is to saye:
 Chyldehode, Youthe, Manhode, and olde age,
 for though there bee commenlye .viij. Ages
 reckened, yet these be the .iiii. principal, and
 thother .iii. bee comprehended vnder these
 .iiii. Chyldehode endureth from the houer of
 byrth, vntill the ende of .xiiij. yeares of age, &
 is of complexion hotte and moyst. At the ende
 of .xiiij. yeares begimeth youth, and lasteth
 till the .xxv. yeare, and this age of all other
 is in cōplexion the moste temperatest. From
 xxv. yeares vntill .xxv. yeares, is the flou-
 rishinge of manhode: but yet that manhode
 lasteth (though not in full freshnesse) vntill
 l. yeares of age, and this age is of complexi-
 on hotte and drye. From l. yeares forwarde,
 is þ tyme of age peculyerly called, in which
 tyme mannes nature is colde and drye, and
 not moyst: as menny do falsely thynke.

Childe-
hode.

Youth.

Man-
hode.

Age.

Active. &
Alteras-
tive.
Bright-
nes.

Active qualities, see the title of qualities.
 Alterative vertue, se in the title of vertues.

Brightnesse in byrn muste be marked for
 a seuerall thinge from clearenesse. For the
 brightnes betokeneth the orietnes and the
 bewty of the coloure, with a certayne gliste-
 ring.

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ryng. And clearenesse is referred to the substance of vryne, & is ever annexed with thinnesse of it. Yet is it a diuerse qualitie from thynnes. So may an vryne be cleare in substance, by the reason of hys thynnes, and yet not bright in colour, and not cleare in substance, but this wolde be wel pondered, least this necessary distinction cause an negligent confusion.

Critical dayes be soche dayes, on which there is (or may be) perceyued som certayne token and great alteration in þe sicke bodye, other to health or death, or continuance of sykkenes. What these bee, more at large I will hereafter (God willinge) declare in a booke peculierly, because it requireth more largenesse of wordes, then is meete for this place. But one thinge I muste tell you, that the same dayes also be called Iudiciall, but not Indicial: for the Indiciall dayes are of an other kynde, but yet associate to these other.

Crudite is the rawnesse of the meate in the stomake, when the naturall operation of it can not duly digest the meate which it hath receyued: and therefore, þe vryne which

K. liij.

declareth

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declareth defaulte of such digestion, is called a crude, raw, and unconcocted byrne.

Cupping. Cupping is commonly known, that it needeth no declaration.

Cloddy byrne. A cloddy byrne is that which hath in it cloddes of blood, or other crude matter, or anye clusterynges of disforme contentes.

Darke grounde. Darke grounde is not mente of the darkenesse of colour, but rather of the slendernes of substance, so that it can scarcely be discerned to be any grounde, by reason that it is so neare in shape & substance to the reste of þ byrne. ¶ **Dulnesse** of colour, is contrary to brightnesse: so that when the colour lacketh al brightnesse, then is it cleane dulled, and what so euer thing causeth decay of soche brightnesse, that thyng dulleth byrne.

Diuers. Those Cōtentes be called diuerse, which haue nother their owne ryght forme, nother any other certen, but are altogether disordered and out of forme, rather seminge to be many, then to be one.

Duly knit. Duly knit, is a property of dew cōtentes, when they are not tattered, ragged, nor iagged, nor flittering a sunder, nor yet are not so clammed together, as tough flewme, or any lyke

OF URINE.

lyke thyng: but are in a moderate meane be-
twene bothe these.

A geatheringe soze , is that soze that is ^{a geath} caused of the excessiue recourse of humoꝝ ringe. into any parte of the body: as a byle, or any other lyke.

Haruest, seke Tymmes of the yeaere.

Judiciall dayes; like Criticall dayes.

Inequality of substance in brine, dothe
 appeare to be the difformities and disagree-
 ing of the partes of it together: as when
 it is thinne in one parte, and thicke in a no-
 ther. Howbeit, it is as well vsed for the al-
 teration from a meane substance to thicke-
 nes or thynnes, or otherwayes vnnaturall.

Obstruction, is a stopping, commonly of þe wayes, & such greate condytes (which conuey blood or anye other humoure) so that þe thing which they shoulde conuey, cā not freely passe as it ought. But if þe lyke stoppage happen in þe pores of þe skyn, I meane those vn sensible holes, by whiche sweate passeth out / so þe nother sweate, nor any lyke excrement may passe þe wayes, then is it moste named Oppilation. Howbeit, as these wordes be sumtimes vñd the one for the other, so

三、四、

they

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they be applyed also to other sundry partes of the body: but euermore they betokē soch stoppage in that parte, that natures worke is hindered thereby.

Principal
members

Principall members (as to our purpose now) are these, i. the brayne, the hearte, and the lyuer.

Passive.

Passive: seke Qualities.

Putrefaction.

Putrefaction is commonly knowen to signify, rottinge.

Qualities.

Qualities actiue, are named heate and colde, bycause they are more apte and able to worke, then to be wrought. And contrarie wayes, drynes and moysture are named passive, or sufferynge qualities, bycause they are more ready to be altered by the workynge of heate and colde, then to worke themselves: how be it, yet they do worke also.

The 4.
kinds of
sickness.

There be in sickness. iij. principal partes of tyme to be obserued of Physitians: The beginning of sickness, the increase or augmentynge, the standinge or cheife force of it: and the declination or asswagynge of it.

The beginning.

The beginninge, is from the tyme that sickness hath overcome mans strength, and broughte him to lye downe, tyll there

do

O F V R I N E.

to appeare manifeste signes of concoction of
the matter, whereof the disease commeth,
at whiche tyme the sickenes waxeth fear-
cer and fearcer: and whyle it so continueth,
þ tyme is called the Increase and augmen-
tinge of sickenesse: but when the violence of
the sickenesse is at the moſte, ſo that þ rage
of it is at one ſtaye, & nother increaſeth nor
decreaſeth, that tyme is called the Standing
ſtaye, ſtate, or cheife ſtrengthe of the ſycke-
neſſe. And after that the furious rage of
ſyckenes dothe abate and calme his cruell
ſtoymes, then is the declination of the ſicke-
nes: after whiche (if the patient eſcape, as
berye fewe dye in the declination) then follo-
weth recovery to healthe againe. And theſe
be the. iij. generall or vniuerſall tymes of
ſickenes. Beſide theſe there be other times
more particuler, whereof now to ſpeake I
nede not.

The diuerſytie of tymes in þ
yeare are dylve to be obſerved, for they do
moche after mans body.

The Springe time increaſeth blood and
bringeth all the partes of the body to a tem-
peraunce, as nygh as it can. For it of all o-
ther tymes is the moſte temperate: nother

R. v. exceſſively

The in-
crease.

The ſtate

Declina-
tion.

Times o
the yeare.

The ſpring

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Somer.

Harueste

excessiuelly hott, nor colde: nother moyst, nor drye, but of a iuste temperature, as Galene proueth abundantlye in his firste booke of Temperaments: where he doth moch blame them that name it to be hotte and moyste, which (hee sayeth) is of all other the moste pestilente state of ayer. This springe, after Galenes mynde, dothe beginne about the .x. day of Marche, and endeth about the .xxiij. daye of Apryll: so þ it lasteth but .vi. weekes and .ij. dayes. For at the risynge of the Pleiades (which is now in our tyme aboute þ .xxiij. day of Apryll) he sayeth that summer doth beginne, which summer is in complexion hotte & drye, and therefore meete to encrease choler, whiche in that tyme dothe abound. The sommer lasteth .xxi. weekes: Haruest dothe begyn, after Galenes minde, about the .xviij. daye of September, & lasteth .viij. weekes. The Harueste, is drye of complexion, but nother onely hotte, nor onely colde, but is distemperate in heate and colde. For in the morninge & eueninge it is colde, and at none it is hotte. so may it not be called iustelye (as moste men doe name it) colde and drye. In this tyme dothe melancholye encrease

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encrease. At the ende of Haruest, about the
 vij. daye of Nouember, to the Wynter be- Wynter.
 gynneth: whiche tyme is colde and moyst, and
 therefore encreaseth fleme, whiche is lyke
 in complexion vnto it. and the Wynter la-
 steth till the .x. daye of Marche: so is it in
 lengthe about xviij. weekes and a halfe: and
 then beginneth the Springe tyme agayne.
 And this is the course of the yeare, after
 Phyllicke. Other men whiche entreate
 of husbandrye, doe parte the yeare into iiij. An other
sort of these
times.
 equall partes, geuing. iij. monethes to eue-
 ry tyme. Vnto the Spring, they geue Fe-
 bruarie, Marche, and Apryll. to the Sum-
 mer, May, Iune, and Iuly. vnto Harueste,
 August, September, October. & vnto Wyna-
 ter they appointe Nouember, December &
 Ianuarie. Why the Phylitions parte the
 yeare one wayes, and wynters of husbandry
 another wayes, at moze conuenient tyme I
 will declare.

Virtues natural ar iiij. & first is & which
 draweth nourishmēt into diu places, & that Virtues
Attractive
 is called & attractive vertue. The secōd, is
 it & altereth & nourishmēt into a diu forme
 to nourish & body, & is called the alteratyue Alteratium
 vertue

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bertue. The thyrde, is that bertue, whiche
kepeth in the good nouryſhment, tyll the al
teratyue bertue hath the dylge altered it,
and therefore is called the retentyue
bertue: The fourthe, is called the
bertue expulſiue, bycauſe his of
fyce is to expell thoſe ſuperflu
ous excrementes, whiche are
left when the other ver
tues haue done their
offyce dully.

FINIS.



Retentive

Expulsive

An vniuersall Table for Iudiciall of Urines.

The commoditie of Iudgement by it.
The māner & ordre of Generatiō of vryne.
When the vryne shulde be taken.
What Urinall is best to this vse.
What lyght is best to see an vryne.
How lōge it may be kepte before it be sene.
That it ought not to be shaken before it be iudged.

That it must be kept wholly, and not a parte of it onely.

These thinges let iudgement.

Moche Makinge of it.

Darkenesse of lyght.

Ouer bright lyght.

The beames of the sunne.

Cold, and Wynde.

A thycke or greene vrinall: and also if the vrinall be not due in fashon.

These alter the vryne.

Diuersity of kynde. { Man.
Woman.

Distinction of ages. { Chyldehoode.
Youthe.
Manhoode.
Age.

Complexion.

THE TABLE

Complexion.

{ Sanguine.
{ Cholerike.
{ Melancholie.
{ Flegmatike.

Diuersities of Contryes.

Tymes of the yeare.

{ Springe.
{ Summer.
{ Haruest.
{ Wynter.

Meate and drinke.

Medicines, namely purgations.

Exercyse and Rest.

Moche fastyng.

Surfettinge and dronkenesse.

Moche wathe.

Longe sleepe.

Anger.

Feare.

Company with women.

Great solublenesse.

Strong constyuenesse.

Moche vompte.

f. These

**These are to be considered
in Tryne.**

- i. The substance. { Thycke.
Deane.
Thynne.
- ii. The quantite. { Moche.
Deane.
Little.
- iii. Clerenesse and darkenesse.
- iiii. The sauoure. { With payn.
With ease.
- v. The manner of pissing. { Willinge.
Unwilling.

{ Christallye.
Light white. { Snowye.
Watery.
{ milke white
Darke white. { Horny.
Graye.

pale.
Flaxen.
pallowe.
Yellowe or golde coloure.

- vi. Colours { Saffren. { Lyght saffren.
Full saffren.
- Claret.

Read.

THE TABLE.

Read.

Crymsen.

Purple.

Blewe.

Greene.

Lyght greene.

greene as grasse.

Starke greene.

Darke greene.

Oylpe.

Lyght oylpe.

Starke oylpe.

Darke oylpe.

Athe coloure.

Blache.

The sedimēt, oz ground.

viij. Contentes.

The sublatiō oz swimme

The cloude.

viij. The Crowne, oz Circle.

ix. Bubbys.

x. Rattynesse.

Heares : lyke

read fatchis.

Brāny. } grosse.
 } fyne.

Scales.

xi. Disforme cōtentes.

Ragged scraps.

Notes.

Watter.

THE TABLE.

Matter.

Blood.

grauell or stones.

Seed.

Highest.

iiij. The Regions.

Middle.

Lowest.

v. The ordre.

viij. Continuance and alteration.

These in generall bee the thynges
meete to bee considered in byrne, of
whiche particularlye in this booke
you may reade as moche as to thys
time & purpose serueth. More large
ly haue I wrytten thereof in a booke
of the same tytle, but in the Latyne
tonge, as more meete for learned
eares, and for them that neede more
p[re]cise iudgement.

The Summe of this Booke.

The Preface.

Of the Diuision and

ordre of this booke.

Cap. i.

How byrne is engendred in man, and howe
it passeth forth.

Chap. ii.

What

THE TABLE.

What bzine is, and what tokens it geueth
in generall. Chap. iij.

Of the forme of the bzinnall, and of place &
tyme meete to iudge bzine, and howe it
shoulde be receyued. Chap. iij.

How menny thynges are to bee considered
in bzine. Chap. v.

What a perfecte bzyn is, and also howe mē-
ny wayes all partes of the bzine may be al-
tered in a healthfull man. Chap. vi.

What be the generall qualyties that alter
the partes of bzine. Chap. viij.

Of the particuler causes of barietie in eue-
ry bzine. Chap. viij.

Of disforme Contentes. Chap. ix.

Of the garlande and other lyke thynges.
the. x. Chapter.

Of the commodities & medicines of bzine.
the. xi. Chapter.

Of the diseases touchyng bzine, and the re-
medies of the same. Chap. xij.

The composition and mixture of coloures,
howe they are made. Chap. xij.

THE TABLE.

The declaration of certaine darke wordes
appertaining to the arte of physicke, vs
sed in this booke. Chap. xliij.

FINIS.

Imprinted at Lon-
don in Poules church
yarde at the signe of the
Brazen serpent, by Re-
ginalde Wolfe.



M. D. LXVII.

*Cum priuilegio ad imprimen-
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